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LITERATURE.

Temples and Elephants: the Narrative of a Journey of Exploration through Upper Siam and Lao. By Carl Bock. (Sampson Low.)

THE narrative before us, as compared with the writer's work on Borneo, labours under two disadvantages—he was unacquainted with the language of the country; and, in return for the facilities extended to him by the King, he undertook, he tells us, "to refrain from any political allusions." To this rule the writer adheres with some rigidity. Thus we should have liked to hear what he learned as to the relations to each other, and to Siam and Burmah, of the tribes on the northern frontier. Again, he has no doubt felt himself precluded from speaking freely on questions of internal administration; but we can read something between the lines, and for the rest we may reflect that but for the assistance afforded him the book might not have been written at all. He is mistaken in supposing that no European has "traversed any portion of the same ground." Since Gen. McLeod's journey in 1837, not to mention Mr. Cushing, Mr. Colquhoun went as far as Zimmé in 1879, though his promised account of the journey has not yet appeared. Still, the author no doubt saw much that was new; and though hampered, as he complains, at every turn, especially among the Laos, by the jealousy and reticence of both officials and people, and also, we may suspect, by inefficient interpreters, his record is full of interest.

Between the indiscriminate adoption of everything foreign, arguing a lack of originality, if not of self-respect, in Japan, and the almost equally indiscriminate exclusiveness of China—though China may be found to have taken notes more extensively than is commonly supposed—Siam appears to have chosen a *juste milieu*. Mr. Bock describes the King as attached, like his father before him, to European society and culture, having been educated by an American lady, but as by no means under European dictation. Thus, while establishing post-offices and telegraphs, gradually abolishing slavery, and instituting some sanitary legislation, he is a sincere though enlightened Buddhist, his creed occupying, as is usual with its votaries, a large space in his life. He is thirty years of age, and has forty-two children. Mr. Bock says nothing about palace intrigues or succession disputes. Possibly the safety is in numbers, for he mentions two other princes with families respectively of 106 and 95 children; but the number of sons capable of succeeding to the throne is, from want of sufficient rank on the mother's side, relatively small.

An address which Mr. Bock prints from the princes to the King, and his Majesty's reply, though dashed here and there with some evidently European or American commonplaces, gives a curious and pleasant picture of the feeling on both sides. Neither does native art appear to suffer from European influences. In a great palace recently finished, European elements combine harmoniously with the national style; and, excepting the silver-work and the bronze statuary (which, however, seems nearly extinct), there is not, by the author's account, much native art that is worth preserving. The people, he says, show a great aptitude for European music. Their silver-work is handsome, following traditional patterns and ideas only, as apparently do the painters. Their figure-drawing, animal and human, is full of life and vigour; but when the author asked a native artist why they

"always made caricatures instead of exact representations of their subjects, and particularly of the elephant, of which they had plenty of examples to copy from, he replied that they were not allowed to make a true picture of the elephant: that was left to the *farang* to do."

It would be curious to compare the feeling expressed in this "not allowed" with that which dictated the conventionalism of ancient Egyptian and mediaeval European art. European costume has hardly begun to supplement the national, which Mr. Bock describes as very becoming. That of the *lacons* (actresses, or dancing girls), however, is mysterious: they are "all dressed alike, in complete Scotch dress, the head covering being a crown in the form of a *pradchedes*."

How far the mass of the people has as yet benefited by the enlightened principles held at head-quarters the writer tells us little as regards Siam proper. In the Lao country, which is still practically under the native chiefs, a good deal of oppression prevails. One energetic official there, a Cingalese by birth, had brought a buggy and pair of horses up into the jungle, and even talked of establishing a cab-stand; but the people generally are, the writer says, utterly idle and spiritless, gambling is universal, and drunkenness very common. He suggests that their energies might be stimulated by the promotion of trade; and he considers that a railway might easily be made from Bangkok up the fertile valley of the Menam to Raheng (300 miles), the country presenting no physical difficulties, and Chinese labour being always available. This plan has some bearing on the question, recently under discussion, of a trade route through Burmah and the Shan country to Yunnan; for, notwithstanding the disadvantages of Bangkok as a port, the railway would at once attract a good deal of the traffic which the other route proposes to accommodate, and which, so far as it came within his notice, Mr. Bock represents as very considerable. It is to be regretted that his attention had not been directed to this scheme, as he could have described, with special reference to a railway, the difficult country north of Zimmé (which place, by-the-way, he spells variously Chengmai or Kieng Mai). Although the hindrances placed in his way by the Chows and Phyas of Upper Lao were very annoying, they were hardly, from the native point of view, without excuse. If it was natural that he should desire to excavate the ruined temples of

Muang Fang, and carry off valuable bronze Buddhas, it was equally natural that the priests should resent such poaching, even on their unoccupied preserves, and that the people, always in dread of offending the spirits, should attribute various mischances to his proceedings. And the fine of fifteen rupees which the authorities at Lakhon tried to impose on him for having chastised a high official, and taken up his residence in the halls of justice because the rest-house was out of repair, does not seem exorbitant—to say nothing of the spiritual damage done. The King, to whom he afterwards recounted his troubles, was inclined to attribute them to the inefficiency of his interpreter; at all events, his readers will not greatly regret delays to which they owe much amusing description of native life, habits, traits of character, and curious customs—not the least quaint among these being a proposed ceremony of reconciliation between the traveller and the offended authorities—and no one will complain that his account of the executions he witnessed, or of the disposal of the bodies of the dead, is not sufficiently realistic. We do not know whether a traveller is to be excused when, in the cause of anthropological science, he investigates the private domestic details of life through chinks of the lattice. Another successful, and perhaps more serious, fraud was the production of zoedone on various occasions when his native friends had called for champagne!

Mr. Bock writes fluently on some of the more abstruse points of Buddhist doctrine; but, whatever we may think of his conclusions, his account of the various religious ceremonies and observances he witnessed—and he saw a good deal—are full of interest and value. Everywhere, but especially among the Laos, side by side with Buddhism, and apparently without clashing, we see the older nature-worship, and not only prayer, but thanksgiving, addressed to the spirits of the rocks, streams, and such like. He describes, too, a state of possession, called *phee-ka*, akin to the evil eye; persons so affected, though not considered to be responsible, are banished, sometimes *en masse*, from the community, and obliged to form a settlement elsewhere. A superstition, common among widely different races—viz., the dislike to pronouncing a name—is perhaps traceable here in the custom of giving an infant an unattractive name, such as *pig-dung* or *goose-dung*, in order "that the spirits may not take a fancy to it." Later on, this name is discarded for another.

Towards the northern frontier, although the people seemed very prosperous, Mr. Bock observed many ruined towns, the result of wars recent and remote, the remains indicating a style of art higher than that which prevailed farther south. We gather (but, as before observed, he is reticent on the subject) that constant fighting goes on between the Ngious or Shans, backed by Burmah, and the Laos, dependents of Siam. That the Shan customs should approximate to the Burmese is not surprising, but Mr. Bock finds that in physique also their resemblance to the Burmese is much closer than to the nearly allied Laos.

Most Englishmen will sympathise with his wish that Siam should be strong and prosperous. And in any rectification of frontiers

that may take place in these parts it should be remembered that, as Mr. Colquhoun has pointed out, the western frontier of Anam does not extend beyond longitude 102° 30', for any *rapprochement* of the frontiers of Anam and Burmah is now more than ever undesirable.

COUTTS TROTTER.

The New Lucian: being a Series of Dialogues of the Dead. By H. D. Traill. (Chapman & Hall.)

MR. TRAILL, although he may plead modern fashion, and such fellow-culprits as Mr. Mallock and Mr. R. L. Stevenson, must yet be considered very bold in the title he has chosen for his book of dialogues. In the first place, he is too ruthlessly ruffling the feelings of the new criticism, which likes to regard each thing as a thing by itself, and denies the old platitude about the repetitions of history; and then he compels a comparison between the classicised dead and a living modern, in which he is as sure to get the worst of it as, no doubt, he will get the best when some future writer of dialogues or recapturer of rhymes comes forward with "the new Traill." For Lucian, as Mr. Traill would be the first to allow, is not one of those forgotten worthies whose name may be lightly taken in vain, as though it stood picturesquely for dead dialogues, as Priscian stands for dead grammar, or Galen for dead physic. His volumes lie conveniently near the easy-chair, with Aristophanes and Molière and "the little edition of Rabelais," and they are even better thumbed. To wish, therefore, to replace them, or even to stand on the same shelf, is no mean ambition, and one not easily to be gratified; for what criticism is, in its way, so searching and beyond appeal as that of the dressing-gown and slippers? And in the case of a new Lucian, whatever ideas he may be supposed to have gained during his seventeen hundred years' converse with the Shades, unless there is the old penetrating humour, the old full-throated laughter at gods and men, the old ease and charm and vivacity of style, the verdict must be "that 'tisn't the genuine thing."

Now it may at once be said that these are not the qualities which claim recognition in Mr. Traill's writing. At bottom, Mr. Traill is not a humourist; he is far too much of the moral and political philosopher for that; his dialogue is too "bearded," as Lucian would say; he is earnest, didactic, satirical, witty, but he is not a humourist. And then, again, Mr. Traill's dialogue wants ease and fluidity. There is too much of the *stoccardo* and *passado* and standing on distance, not enough sweet touches and quick venews of wit, snap-snap, quick and home. The conversation has all the finish of a carefully played game of chess, and produces the same effect on the bystanders. In other words, there is hardly a soul among all the speakers who can talk. And once more—and this is the most fatal objection to Mr. Traill's claim on Lucian's mantle—he can be dull. Let anyone read, if he can, the dialogue between Burke and Mr. Horsman, and say if its dulness does not provoke a yawning too deep for tears.

No; if Mr. Traill wishes for the justification of a prototype, a better title would have been "the new Lyttleton" or "the

new Landor." Lord Lyttleton, in the Preface to his *Dialogues of the Dead*, speaks of this form of writing as "perhaps one of the most agreeable methods that can be employed of conveying to the mind any critical, moral, or political observations." Now this sentence might stand as a very exact description of Mr. Traill's dialogues. They are full of observations, and observations which fall into these three classes; and they are the observations of an acute and practised mind, and they are expressed for the most part not only agreeably, but with great force and brilliance. Of quotable good things in the ways of epigram and parody there are scores, and many deserve the still higher praise of being still better in their context. "I have noticed," says Lord Westbury, "that the definitions of Churchmen are often as animated as lay invectives." "Amnesty, after all," says Lord Beaconsfield, "is only the Greek for forgetfulness;" and so on. The most interesting and best sustained of the dialogues is that which occupies the place of honour in the volume—Lord Westbury and Bishop Wilberforce. Of the rest, the political are better than the literary. The points made in the latter are so small or so well worn that they scarcely seem worth the pains they have evidently cost. This remark does not apply to "Plato and Landor," which is a satire on the neo-Hellenism of the day, which Mr. Traill—that is, Landor—puts on a level with an equally popular if more barbarian cult.

"*Lan.* You seem to have often conversed with new comers from my country. Have you ever heard any of them let fall the name of Jumbo?"

"*Pla.* I do not remember to have done so. The word is unfamiliar to me. Yet stay; I seem to recall it. Is it not the name of a barbarian god?"

"*Lan.* Associated with Mumbo it is. By itself it is the name only of an idol;" &c.

This dialogue contains some very choice abuse of the young poets (if such there be) whom *Punch* symbolised by the name of Mawdle, and side by side with this a most flattering testimonial to the author of the *Strayed Reveller*. Of the political dialogues the best written is "De Morny—Gambetta—Blanqui."

Mr. Traill by his title has appealed to Caesar; and, at that highest tribunal, it is not constitutional politics, it is not merely "a high degree of truth and seriousness," it is not even a faculty for epigram, which can save a man. Still, it is but poor justice to say this, and this only. There remains to praise the extraordinary cleverness of a great deal of Mr. Traill's book, and its very considerable range of interest.

H. C. BEECHING.

The Life of Lord Lyndhurst. By Sir Theodore Martin. (John Murray.)

WHITEWASHING never has been, and probably never will be, a very successful process from the literary point of view. When the whitewashing of one character has to be done at the expense of blackening another, it is still less likely to be successful. Controversial writing is generally dull. Even Milton could not produce a readable work when he answered an opponent point by point. The attempt to whitewash Lord Lyndhurst by refuting point

by point Lord Campbell's Life of him has ruined the interest of the present work.

Nor can it be said that the whitewashing is successful. It is true that Lord Campbell has been convicted of inaccuracies in quoting Lord Lyndhurst's speeches, of insufficient knowledge of his domestic, and sometimes of his political, life. There is no doubt that Campbell did set down a good many things in malice against Lyndhurst which were not true, and extenuated a good many things in his favour. But to convict Campbell of unfairness is not to find a verdict of acquittal in Lyndhurst's favour. The charge against him is that he changed his political creed to suit his interests or his convenience, and was a self-seeker prepared to sacrifice his party to himself.

In either proving or refuting this charge, we are met by the initial difficulty that he himself "upon principle destroyed almost every letter or paper of a confidential nature which could have thrown light upon his official life or his relations with the leaders in society or politics." We are also informed that, unlike most men of that day, he never wrote a letter if he could help it. But he knew, or had a strong suspicion, that Campbell was writing his Life, and that it would be a stinging indictment. What is our opinion of a person who, knowing that charges are hanging over his head, or are likely to be brought against him, sets to work to destroy his papers? Surely, that he had something to conceal. But when he exercises a selection in so doing, and preserves some (but a very few) which are, so to speak, evidences to character, and destroys others, the inference is that those destroyed were in some way damaging. However, whatever the inference to be drawn, the fact remains that there are scarcely any papers to help us. We have, then, to fall back upon other evidence.

There are three chief episodes in Lyndhurst's career which laid him open to the charges specified. The first is when he first got into Parliament by the aid of the Tory Government. It is admitted that the cause of his so doing was his successful defence of Watson when indicted for high treason in 1817. Now it is singular, to say the least of it, that Copley, as he then was, should have been selected in such a case if he was not known as a Liberal. In those days, as, indeed, in these, no one thought of selecting for his counsel in a political, or quasi-political, case a man who was not supposed to be more or less of the same political colour. The Hunts were defended by Brougham and Brandreth by Denman, because they were the leading Whigs and advocates of the day. It is true that Copley's leader in Watson's case was Wetherell, that most bigoted of Tories. But why? Because Wetherell was then breathing vengeance on the Government for having passed over his claims to the Solicitor-Generalship. Nor was this Copley's first appearance as a defender of Radicals. He had gained his name by a successful defence of a Luddite on circuit. But, before he would have been employed to defend the Luddite, he must have been known or reputed as a holder of advanced opinions. The evidence that he was so does not rest on Campbell alone. Scarlett charged him with it in the House of Commons; there

is a well-known story of Denman calling him a villain when he heard Lyndhurst denying a similar charge in the House of Lords, where Denman himself subsequently repeated it. It is quite true that Lord Lyndhurst always denied the charge. But if he had never held himself out as a holder of such opinions, why had he a general reputation among his own contemporaries at the bar for holding them, and why was he employed to defend Radicals in political cases? A man does not get a character of that kind for nothing. Even if he did not really hold such views, it was natural that, as the son of an eminent American painter, they should be imputed to him; and he must have stood by and not denied the impeachment, as he certainly profited by it. It is difficult, otherwise, to account for the ironical cheers which indisputably, from the evidence even of Hansard, accompanied his maiden speech in the House on the Alien Bill, when he represented to the House that

"they were about to harbour in this country a set of persons from the Continent who were educated in, and who had supported, all the horrors of the French Revolution . . . persons who did not possess either morality or principle, and who could not be expected to respect those qualities in this country ('Hear' from the Opposition)."

Now, if that "hear" does not represent ironical cheers, it is difficult to know what it does mean. Indeed, Sir Theodore Martin himself admits that "there were doubtless some among the Opposition who had been accusing him of political apostasy." Nor is such a charge refuted by a simple contradiction, or by such a statement as "I never belonged to any political party till I came into Parliament. I never belonged to any political society," nor by the inability of his opponents, twenty years afterwards, to bring forward definite facts or utterances in support of their charge. It is a charge which would never have been made if there had not been a general opinion in support of it, and such an opinion does not arise without reason.

Moreover, the reputation of a turncoat had ample ground for support in Lyndhurst's behaviour after he was in Parliament. He made several speeches in both Houses against Catholic Emancipation. Though he succeeded Eldon as Chancellor because Eldon would not sit in a Cabinet in which that was an open question, yet as late as 1828 he made a strong speech against it. But the very next year he supported it, and his only defence for his change of front was that he had "since been prosecuting his studies." Again, he was prepared, as Chancellor, to propose a Reform Bill, though when Lord Grey's Bill came before the Lords he was one of its bitterest opponents. After having thrown that Bill out, he was quite prepared to come into office again to pass one of the same kind, and would have done so, in all probability, had not Peel refused to be a party to such a proceeding. He was the person selected for the carrying out of that disgraceful transaction—the Deceased Wife's Sister Marriage Bill. Finding that the Melbourne Ministry were inclined to drop the Prisoner's Counsel Bill he took it in hand and got it passed, though he had opposed such a Bill as Attorney-General, and vehemently criticised all the measures of legal

reform which the Government proposed. He had promised a Bill for Chancery Reform, but he took good care to throw out that brought in by his opponents. In Opposition he stifled their Charitable Trusts Bill, but himself carried a similar measure through the Lords as Chancellor, though it was dropped in the Commons. He took good care to be converted on the subject of the Corn Laws, so as to retain his office; and after the loss of office made violent attempts to gain it again by coalescing with the Protectionists. These are the chief, but not all, the instances which could be produced of Lyndhurst's political tergiversation. It is true that they may all be attributed to honest changes of conviction; but, if so, he is to be congratulated on their singular seasonableness.

As to the charge of fighting for his own hand, it may be that he was perfectly guiltless. But it is singular that, on three several occasions, he was reasonably suspected of it: in the case already referred to, when the Reform Bill was thrown out by the Lords; in his opposition to the English Municipal Reform Bill on many points in which Peel had supported it, and, it was believed, carrying on an intrigue with the King to become himself Prime Minister; and, lastly, on the occasion when he was attacked by Lord George Bentinck in 1846. He no doubt always denied the imputation of having done so, but again we may ask whether such imputations are ever made without some cause. No one ever accused Lord Althorpe, or Lord Grey, or Lord Melbourne of playing for themselves and not for their party. If the accusation was made against both Brougham and Copley, we may be quite sure there was something in their characters and actions to give colour to it.

The truth about Lyndhurst seems to be that he was a man with no very strong political convictions at all, and therefore, so far as he went, a Tory, but that he had not the smallest objection to becoming a Reformer when it suited his purpose. Socially, he was a man of great attractiveness, intellectually of great power and ability, personally of great stateliness and dignity. He liked to be, and was, well with all the world. But he was a most mischievous politician, both in practice and principle. He, more than anyone else, contributed to hinder necessary changes, and he did more than any other politician of the day to make politics dishonest by the example of his factious opposition and opportune conversions.

ARTHUR F. LEACH.

Folk-lore of Shakespeare. By Rev. T. F. Thistleton Dyer. (Griffith & Farran.)

It is somewhat difficult to estimate the real value of a work like this. Mr. Dyer's volume is essentially a compilation, and in its production he has had recourse to most of the leading authorities on Shaksperian lore. As a compilation it will undoubtedly find favour with many who are not able to avail themselves of the works of specialists. On the other hand, though I have read every word between the "lids" of this book, I have failed to find one new suggestion or one original thought. In fact, such a thing as originality in the handling of crucial passages seems to be foreign to

the author's plan. This is certainly matter for regret. The author has written largely on folk-lore in general at various times, but his knowledge is derived almost entirely from books, and he seems seldom to think of confirming what others have written by reference to personal investigation into the modern survivals of customs once popular.

The book before us is divided into twenty-three chapters, in which we have a clear summary of the lore pertaining to fairies, witches, animals, insects, birds, fishes, plants, &c. Not only are all the principal passages in the *Globe* edition of Shakspeare's works, bearing on these topics, quoted, but in the foot-notes we have concise references to those authors whose writings illustrate the same. The arrangement of the matter in the chapters which treat of animals, plants, birds, and insects is alphabetical, and for purposes of reference the plan must be commended. The Index, too, is fairly full, so that the student as well as the general reader will be able to profit by it. I have not had much occasion to use the Index yet, but have noted one or two errors. "Beef, 456" should be 465; "George's Day, 282" should be 286. Such important items as *Bezoar*, *Bird-fowling* (instead of *Bird-batting*), *Clap-dish* (p. 284), *Ebenon* or *Hebenon* (p. 235), and *Striking hands* (p. 324) might have been profitably inserted. It seems somewhat unnatural to separate the chapter on *Fishes* entirely from those on other natural history subjects, and place it between those on the *Human Body* and *Sundry Superstitions*; while that on the *Human Body* contains so much medical-lore that it would have "rhymed" much better with the chapter on *Folk-Medicine*. Without being hypercritical, it may be suggested that it is much more in accordance with English tastes to have the fish along with the fowl than having it mixed with the plum-pudding and dessert.

While we take it for granted that there may be an ever-widening circle of readers to whom a volume like this will be welcome, it is to be feared that the specialist will be disappointed if he opens it in the hope of finding the clue to the interpretation of a disputed passage, or in the expectation that the obscurity of some particular word or phrase will be illuminated by fresh flashes of light. Some of the latest writers on the various branches of Shaksperian or general folk-lore are left entirely unnoticed. It is disappointing, for example, to find that the chapter on *Folk-Medicine* contains not one reference to Mr. Black's interesting and useful volume on this subject, published by the Folk-Lore Society early in 1883, and reviewed in the ACADEMY last August. Possibly in this case Mr. Dyer had finished his work before Mr. Black's volume appeared, as I find his brief Preface is dated "August 1883." But, in the chapter on plants, while the Rev. H. N. Ellacombe's work on *The Plant Lore of Shakespeare* is the great authority, and Dr. Prior's *Popular Names of British Plants* is more than once referred to, we hear nothing of the valuable work on plant-names by Messrs. Britten and Holland, nor is Mr. Leo H. Grindon's *Shakspeare Flora* named. These works would have helped the author over more than one difficulty had they been consulted. So, again, in the chapters on animals,

birds, insects, and fishes, one could have wished that Miss Phipson's admirable work on *The Animal-Lore of Shakespeare's Time* had been at hand. If, however, Mr. Dyer's volume has been as slow in its progress through the press as some other volumes of a similar nature, he may justly plead that his work was finished before these appeared. One other general remark before passing to notice a few particular cases. The reader is frequently very much confused, in turning to the foot-notes, on finding that many of the figures have fallen out or been misplaced. This is especially noticeable in the early chapters, which seem, in various ways, to be taken lack of careful revision. Such a phrase as "Ben Jonson . . . describes to come" (p. 5), is certainly awkward; and it is curious to read that "according to one theory, the old tree [Herne's Oak] was blown down, August 21, 1863." So we could wish for a more grammatical structure than that displayed in the following sentence (p. 227): "The canker rose referred to by Shakespeare is the wild dog-rose, a name occasionally applied to the common red poppy." Typographical errors are far too frequent. The word "remarks" is lost on p. 41; a whole line has disappeared from p. 240; on p. 126 we read of Browne's "British Pastors;" sometimes we have "Lucrece," at other times "Lucreese," and "Spenser" is sometimes called "Spencer" (e.g., p. 224). Prof. Skeat will not probably assent to "barley being merely the beer-plant" (p. 200), nor can I admit that *Love-in-Idleness* is more accurately written *Love-in-Idle* when standing for "one of the many nicknames of the pansy or heart's-ease—a term said to be still used in Warwickshire" (p. 215). I have heard *Love-in-idlesse*, and *Love-in-idleness*, but not *Love-in-idle*—one of Dr. Prior's "idle" fancies. On p. 143 we have the curious misprint—

"The flower that like's thy face, pale primrose."

Let us now glance for a moment at a few of the questions discussed in Mr. Dyer's volume. The later chapters do not call for special notice, although it may be remarked that it is hardly sufficient to say of the curfew bell (p. 489) that it "is still rung in some of our old country villages" when such towns and cities as Exeter, Buckingham, Towcester, Newton Abbot, Bicester, Hastings, and many others still keep its tongue going; and in some instances, as at Bicester, for example, there are peculiarly interesting customs connected therewith. I recently heard the proverb (p. 443) "While the grass grows the steed starves" very aptly employed by a Devonian. "He laid out his money in such a way that it will for years bring in no return. Why not put it out for immediate profits, and not 'starve the horse while the grass is growing'?" said my friend. In connexion with the chapter on punishments, we may mention that a little book on *Punishments in the Olden Time*, by Mr. Andrews, might have been consulted and referred to. In Sussex, our farming folk still employ the term "bilboes" (p. 408)—a kind of stock or fetters—when speaking of a wooden pole fixed to a frame for securing the heads of cattle to be milked, or of sheep that are to be confined. Parish does not notice this in his *Sussex Glossary*, but I find that Halliwell has a reference to

the fact, though he names no county in which the word lives. Respecting Shrove-tide football matches (p. 383), it is interesting to note that a game was played in the streets of Nuneaton only last year, when the shops were closed and subscriptions collected from the townsfolk to repair any damage that might be done to property. Fairies of old wore green dresses (p. 16), which may account for the fact, referred to in recent numbers of *Notes and Queries*, that green was not formerly regarded as a fashionable or popular colour for articles of dress. Prof. Skeat does not share our author's doubts (p. 39) respecting the well-known word "aroint," but tells us we must put it down to the credit of our Scandinavian neighbours. Mr. Dyer would have done well to have followed the recognised authorities in matters of etymology in preference to quoting the words of authorities on Shakespeare's works alone. Dyce, Steevens, and others have their own special field as interpreters and commentators, but they are often weak in other matters.

"According to an erroneous notion formerly current, it was supposed that the air, and not the earth, drizzled dew—a notion referred to in 'Romeo and Juliet' (iii. 5):—

"When the sun sets, the air doth drizzle dew; and in 'King John' (ii. 1):—

"Before the dew of evening fall'" (p. 86).

"And so, too, in the 'Rape of Lucrece':—
"But as the earth doth weep, the sun being set'" (p. 60).

Is it quite fair to say that Shakespeare and others were labouring under a delusion? In the Bible we read of the dew *falling*, and it is a fact that in the East "the heavy dews of summer, which modify the climate so remarkably, differ from ordinary dew in the manner of their deposition, being in great part precipitated in the air in the form of mist before being deposited on the earth" ("Observations on the Climate of Jerusalem" in the *Quarterly Report of the Palestine Exploration Fund* for January 1883). This will in great measure account for the language of Holy Writ, and for the not exactly "erroneous" idea so long maintained. We are told (p. 158) that at Chetwode, near Buckingham, an old custom of levying a tax on the cattle found on the estate during certain days is still kept up. This is scarcely correct. The estate has now passed out of the hands of the Chetwodes, and the "Rhynne Toll" is, in consequence, a thing of the past. On the other hand, our author often uses the past tense, in speaking of folklore, where the present would be equally correct. Thus in Sussex they still burn or steep senna leaves and inhale the smoke or vapour in order to kill the worm which is there said to cause toothache; in Devonshire you are still supposed to lose a drop of blood every time a sigh is given; while in South Wales a friend of mine frequently makes up and sells "love philtres to a maiden" (p. 248). In Kent a peascod with nine peas is laid, not on the lintel (p. 223), but on the door itself, and he who enters without swinging it down is the favoured suitor. I strongly suspect this was the old custom, but that writers mistook the meaning of the words "over the door." For what could be divined by the peascod merely lying on the lintel?

Our space is exhausted; and, as it is impossible to take up all the points of interest in a work like this, we may assure the reader who wants a general compendium of Shakesperian folk-lore that he will be safe if he procures Mr. Dyer's book.

HILDERIC FRIEND.

The Secret Service of the Confederate States in Europe. By James D. Bulloch. In 2 vols. (Bentley.)

TIME enough has elapsed for the waves of political strife, which raged so fiercely round the greatest civil war that our century has yet witnessed, to have subsided; yet we must still wait on for an impartial history of the struggle. Meanwhile, the deeds of the rival fleets and armies, and the actions which they fought, are being chronicled, and the past year has brought a goodly addition to what we may term the literature militant of the period. The series of handy little duodecimos published by Messrs. Scribner detail the chief events of the war, naval and military, as viewed from the Northern side, while the two goodly sized volumes now under notice form a contribution from the Southern point of view.

This book is written, the author tells us, from a sense of duty, to furnish a truthful account of the circumstances under which the fleet of "commerce-destroyers" were built and equipped for the Confederate States. The main narrative is drawn up from original papers in the author's possession and from his intimate personal knowledge; and interwoven with it are brief descriptions of the cruises of the various vessels and their tragic or ill-starred ends, which are chiefly taken from works already published. A summary of the celebrated controversy which arose out of the recognition of the "insurgents" as belligerents and ended with the Geneva Award closes the work, with such frequent references and quotations from the Blue-Books and like documents that we may be pardoned for suggesting that the author, as a naval officer, has forgotten our sailor-hero Blake's advice not to meddle with politics. The losses inflicted by these cruisers on the United States merchant navy are full of warning to us, showing the ease with which a few swift vessels can command the highways of commerce at will by stationing themselves "in the forks of the road."

Capt. Bulloch (whose name appears so often in official and other accounts as Bullock) at the outbreak of war was a retired officer of the United States Navy, and in private employ. He was immediately sent to Europe by the Confederate statesmen as their chief naval representative, to organise a naval force for the South, where resources for shipbuilding and the manufacture of war material were wholly wanting. He superintended the building of cruisers in England and France during the war, and twice ran the blockade. On the first occasion the following droll incident occurred, though at the time it might have proved hazardous. When lying-to in a dense fog off Warsaw Sound, to catch a glimpse of land, they heard "a shrill, prolonged, quavering shriek . . . None of us could conceive what it was, but all thought it as loud and as piercing as a steam-

whistle, and that it must have been heard by any blockader within five miles of us. In a moment the sound was repeated, but we were prepared, and it was this time accompanied by a flapping and rustling noise from a hencoop in the gangway. 'It's the cook that came on board at Bermuda,' said someone.'

An unhappy fowl at once paid the penalty, but it was the wrong one, and another crow set the whole roost cackling.

"At last the offending bird was caught. He died game, and made a fierce struggle for life; but Freemantle managed to catch him with a firm grip by the neck, and, fetching a full arm-swing, as if heaving a twelve-pound lead, the body fell with a heavy thud upon the deck, and we were again favoured with a profound stillness."

Mr. Jefferson Davis, in his recent *Rise and Fall of the Confederate Government*, has paid Capt. Bulloch a worthy meed of praise. He speaks of him as

"an officer of the old navy, of high ability as a seaman, and of an integrity that stood the test under which a less stern character might have given way. In his office he disbursed millions; and, when there was no one to whom he could be required to render an account, paid out the last shilling in his hands, and confronted poverty without prospect of other reward than that which he might find in a clear conscience."

A perusal of these volumes will fully bear out this splendid testimony, and will doubtless, to most readers, add a feeling of true admiration for the brave and energetic officer, whose straightforward simplicity in conducting matters of the most confidential and delicate nature is admirable, and whose reticence as to his own personal part in the events narrated is as much a matter of wonder as his freedom from narrow partisan bitterness of feeling. His circumspectness, too, in all negotiations is striking.

We find much keen and careful criticism of the parts played by the Governments of the United States and Great Britain, and of those of the other European States concerned in the vexed questions of belligerent rights and the duties of neutrals; but the sympathetic handling of the points at issue can cause offence to none even of those whose positions made them prominent actors on the Federal side. There is a delightful absence of American mannerisms, and the narrative has an easy flow, carrying the reader's interest with it. The work undoubtedly contains much that will ever be of great value alike to the politician and the historian, to the international lawyer and the naval officer, the sole matter of regret being the absence of an index, which is an indispensable adjunct to a book such as this, replete with facts and names of historical mark, and demanding careful attention and study.

GEORGE F. HOOPER.

Fallacies: a View of Logic from the Practical Side. By Alfred Sidgwick. "International Scientific Series." (Kegan Paul, Trench, & Co.)

Mr. SIDGWICK addresses the general reader rather than the trained logician. His mission is not to the intellectually whole, but to them that are in need of a physician. He is a practitioner whose speciality is diagnosis. The practitioner cannot dispense with anatomy;

the art of detecting fallacies requires a preparatory analysis which is not without theoretical interest.

In Formal Logic it would be too much to expect any theorem both new and important. Our author's remarks have as much freshness as the exhausted subject allows. On the vexed question, what is the import of a proposition, he accepts none of the standard views which Mr. Venn distinguishes at the outset of his *Symbolic Logic*. Mr. Sidgwick's view is rather one which Mr. Venn has placed among the attempts to interpret terms intensively instead of extensively; that (in Mr. Venn's words) "we are to 'attach' [or something equivalent to this] the group of attributes connoted by the predicate to the group connoted by the subject, without, however, in general regarding the former as any part of the essence or intension of the latter. Mr. Venn does not 'attach' any meaning to this doctrine. It seems, however, substantially identical with Mill's account of the assertion made by a proposition—that 'the latter set of attributes [those of the predicate] constantly accompany the former set' (those of the subject); . . . 'that one phenomenon always accompanies another phenomenon' (Mill's *Logic*, i., chap. v., sect. iv.). Mr. Sidgwick employs an appropriate symbol to denote this relation between the two terms—that the former never is presented without, or, in the writer's happy phrase, "indicates" the latter.

There is something very fascinating in the chaste simplicity of Mr. Sidgwick's symbolism. It has not the florid exuberance of the systems which affect a mathematical character. But it may have in greater perfection than those systems an essential feature of applied mathematics, a certain sympathetic likeness between the sign and the thing signified. The symbol of indication is contrasted with the symbol of "exceptive denial," importuning that the subject is sometimes presented without the predicate. Both symbols equally obey the beautiful law of "counter indication," which our author has copied from Mr. MacColl. The operation comprises contraposition in the limited sense of that term, together with a cognate unnamed process which the editor of *Mind* has well explained. The operation might be illustrated (as Mr. MacColl suggests) by the transposition of the members of an equation; or, better perhaps—as the relation between the terms of a proposition is not of the nature of an equation, not convertible—by an inequation. For example, if x is greater than y , then $minus y$ is greater than $minus x$. It will be observed that the power of the two symbols is greatly increased by the use of negative terms, such as not—S, which some might prefer to designate by a $minus$ sign prefixed or superposed. In view of this extension it may be doubted whether there is any need of a third symbol to express "difference" between the terms.

The prettiness of Formal Logic has not seduced Mr. Sidgwick from the logic of reality and fact. He gives a clear and simple description of inductive philosophy as founded by Hume and built up by Mill. Hume hardly extended his view beyond the foundation, contemplating that marvellous substructure which has been compared to the piles upon which the city of Amsterdam rests—supporting, though

unsupported by, what is solid. Mill, while with creative ardour he added storey to storey, may seem to have bestowed too rare a glance upon the "dark foundations deep." A just general view, combining speculative doubt with scientific method, is presented by Mr. Sidgwick. He employs the inductive methods as guides and guards, though he is aware that "none of these is, except in an ideal sense, completely satisfactory."

"Between mere guesses, hypotheses, theories, empirical laws, and 'laws of nature,' there are only continuous differences of degree in certainty according to the nature and number of the tests they have stood, and the duration of their past invulnerability. . . . The resemblance in uncertainty between a fanciful guess and a proved law may be less important than the difference in degree of certainty; but the fact cannot safely be hidden that the resemblance exists. The distinction often made between valid inductions and 'merely empirical laws' is then, strictly speaking, not absolute, though roughly useful; the line between them will not bear close inspection."

The theoretical portion of the book is subordinated to the practical object, the detection of fallacies. One of the most successful modes of procedure, which might have been employed more largely with advantage, is the discussion of real examples. Mr. Sidgwick attaches great weight to the process termed "reduction to absurdity," or pushing the argument home. In his classification of fallacies, and, indeed, generally in his employment of logical terms, he seems to depart somewhat needlessly from established use. The difficulty of referring a given fallacy to a definite class is well compared by him to the interpretation of motives. His candid admission of the weakness of logic recommends his modest appreciation of her power.

"There is an artificial rigidity about all definition, a false simplicity about analysis, a standing failure in all attempts to cram the universe into labelled nut-shells.

"No book in logic can be used as a *vade mecum*—carried in the pocket and consulted when in doubt whether to take a cab or not.

"The most that logic can hope to do, for practice, is to help us to know the dangers of uncriticised belief.

"The power of seeing finer shades of difference is, on the whole, the best and most lasting result of logical training, and affords most help in the rapid detection of fallacy."

It is probable that this good and lasting result will be produced by the practical logic of Mr. Sidgwick. He offers an antidote, not too compressed and quintessential for the vulgar palate, against popular errors, and in particular against the sophistry which so easily besets reasonings in social science. The students of Mr. Sidgwick will not be much affected by Mr. George.

F. Y. EDGEWORTH.

NEW NOVELS.

The Canon's Ward. By James Payn. (Chatto & Windus.)

Susan Drummond. By Mrs. J. H. Riddell. (Bentley.)

Only Yesterday. By William Marshall. (Hurst & Blackett.)

The Touch of Fate. By Mrs. George Posnett. (J. & R. Maxwell.)

Uriel; or, the Chapel of the Angels. (Burns & Oates.)

A STORY which is on the whole rather dismal is a rare thing from Mr. James Payn, and we are not sure that we like it. The present reviewer was, some years ago, addressed by an angry author anent some remarks made in the ACADEMY to the effect that he (the author) hoped the reviewer "might continue to regard the universe through a horse-collar." The prayer, however meant, might have been more ferocious, for really the horse-collar is not a bad sort of cravat. At any rate, it suits Mr. James Payn admirably, and, somehow or other, one misses it. Not that it does not re-appear here and there through these pages; but Mr. Payn seems to have tried to do without it, and we repeat that we are not sure that we like him as well without it. There is, moreover, an artistic fault, as it seems to us, in *The Canon's Ward*. The heroine, Sophy Gilbert, commits an act which, from almost any point of view, makes her a very unpleasant heroine. There is nothing unpleasant in her rashly and secretly marrying a worthless young man because of his beauty, for thus are the daughters and, *mutatis mutandis*, the sons of men. We, at any rate, are not strait-laced enough to find it unpleasant that, when Providence repairs her folly by taking the young man to itself, she is not at all sorry, but very glad. But when (all consequences of her rashness proving to have been by no means obliterated by the friendly Cam when it drowned Mr. Herbert Perry) she marries another young man, whom she does not in the least care for, partly because he knows her secret, and partly because marriage with him will hide its results, she becomes an extremely unpleasant heroine—very much more unpleasant than those French sisters of hers who throw much more extravagant caps over much more theoretically improper mills. For she seems to have had the very minimum of excuse. She had been regularly married, so that had the worst come to the worst her reputation would not have suffered. She had no parents to turn her out of doors, but, on the contrary, an extremely indulgent guardian, and she had a fortune of her own. It is true that she gets signally punished, but that hardly reconciles the reader. To this it must be added that the second husband is a rather improbable scoundrel: improbable, that is to say, in kind and fashion, if not in degree. The Canon-guardian, however, is agreeable, and there is a sobersides of a lawyer who is ditto. Also, as has been hinted, the horse-collar is occasionally resumed not ineffectually, for Mr. Payn's high spirits are of that rather uncommon sort which does not put readers into low ones.

Mrs. Riddell has put a great deal of good work into *Susan Drummond*, and its chief drawback is that the heroine (in the order of nature, no doubt) is made to marry an absolutely uninteresting young man—a young man, indeed, of whom the reader sees very little, and does not want to see any more—when she might have married a very interesting middle-aged man. This is natural, we say, but provoking. The character of the middle-aged man, Nicholas Gayre, formerly colonel of cavalry, and now, by the act of malicious fate, banker, is good, and, indeed, one

of the best that Mrs. Riddell has drawn. His brother-in-law and foil, the good-natured *roué* baronet, Sir Geoffrey Chelston, who casts away fortune after fortune, and is at last rewarded with one which it is impossible even for him to get rid of, is also excellent. But for one incident of Sir Geoffrey's life, the reader would regard him with an immoral affection. That incident is the fact of his, on one occasion, declaring his brother-in-law's "rare claret" to be "bad for the digestion," and immediately afterwards drinking it out of a tumbler. The speech is a falsehood, and the act a crime. Nor is it conceivable that any man guilty of both could have come to good except by a most improbable repentance. Margaret Chelston, the baronet's cold-blooded daughter, is also very good in her way, better, perhaps, than the heroine. The *parvenu* Sudlow, whom Sir Geoffrey manoeuvres into marriage with Margaret as cleverly as the best of mothers could have done, is conventional, and perhaps a little too much so; and the same may be said of Eliza Jubbins, the good-hearted, rich, but not altogether refined widow, who loves Mr. Gayre with a hopeless and generous affection. We wish Mrs. Riddell had let us see a little more of a young lady who scarcely appears at all, but who might apparently have been made very effective. She is a nice young person of fragile appearance, who procures penal servitude for an irresponsible but guiltless lover. As these stray remarks will show, there is plenty of action in the book. Much of it deals with the subject of city life, in regard to which Mrs. Riddell is happiest; and the whole forms a book which is decidedly readable and interesting, though, or because, as is nearly always the case with the author, the reader wishes the end different.

It is a pity that *Only Yesterday* shows a confirmation of Mr. William Marshall's tendency, not over prominent in *Monsell Digby*, but conspicuous in *Strange Chapman*, to indulge in a wilful quaintness and complication of diction. It is questionable whether it is ever permissible for literary man to use language for the purpose rather of concealing than of expressing his thoughts. But, if it is ever so permissible, the occasion is certainly not novel-writing. This blemish and a certain inferiority of the hero to the heroine do not, however, suffice to make *Only Yesterday* unreadable; they only make it readable with more difficulty than there was any need for. Mr. Marshall's familiarity with the life of the Northern English counties, which still has very considerable differences, is intimate, and his faculty of embodying that knowledge by no means to be despised. The ne'er-do-well, Tim Meadows, will probably be thought by some readers to be too suggestive of Tom in *Hard Times*, though we do not know that this reproach is quite just. The central situation of the book—the indignant struggles with poverty of a proud and rather luxuriously-given girl, struggles caused merely by her parents' crazy reluctance to touch their own income, which they consider "usury"—is novel, and is not ill-managed; but Maud Meadows is somewhat thrown away on the excellent, sensible, and generous, but decidedly *bourgeois*, warehouseman to whom Mr. Marshall assigns her.

Mrs. George Posnett's knowledge of miscellaneous things may be judged from the facts that in her second or third page she makes one of her heroines appeal without rebuke to the large number of ladies who are graduates of Oxford and Cambridge, and that she is apparently of opinion that a father can in some strange fashion force a young man who has in a drunken fit promised marriage to his daughter to carry out his bargain against the expressed disinclination of the daughter herself. Verdicts in breach-of-promise cases are sufficiently absurd, not to say iniquitous, but we never heard of an English jury which mulated a man for not marrying a woman who refused to marry him. Still, a good book may no doubt be written by an ignorant person now and then. But Mrs. George Posnett is hardly that person. The only sign of power is in the sketch of a self-indulgent and ridiculous, but not wholly worthless, parson, which seems to show that the author's case is not quite hopeless. That being so, the kindest thing we can do to her is to say no more of *The Touch of Fate*.

Uriel; or, the Chapel of the Angels, is a small book, but by no means valueless. Except for an unnecessarily sectarian touch or two (things which we have frequently observed in novels by members of the Roman Church, although it is now extremely rare to find the old "Charlotte Elizabeth" temper on the other side, except in professed tracts), it might be spoken of with almost unreserved praise as an example of a modest but deserving kind of novel—a kind not dissimilar to that practised by Miss Yonge and her followers. The discovery and restoration to his family and possessions of Uriel Pendragon, the wrongfully accused heir of an old Cornish family, is the central situation of a book which contains some unambitiously but cleverly drawn characters, and some good dialogue, while in point of writing it is decidedly above the average.

GEORGE SAINTSBURY.

NEW EDITIONS.

Religio Medici. By Sir Thomas Browne, Physician. Being a Facsimile of the First Edition, published in 1642. With an Introduction by W. A. Greenhill. (Elliot Stock.) This work will be found indispensable by all those who possess Dr. Greenhill's scholarly edition of the *Religio Medici* published in the "Golden Treasury Series" two or three years since. It contains a reproduction of the first of the two spurious editions of 1642, which was printed for Andrew Crooke, with a frontispiece by William Marshall. The reproduction is doubtless as good as the present state of the art will allow; but the text it represents must have terribly shocked the feelings of the accomplished author, with its ridiculous misprints, its deplorable punctuation, and its too frequent descents into pure nonsense. Perhaps no surer way could be found of inducing a backward and over-fastidious writer to give a masterpiece to the world than to publish it piratically in such an imperfect and irritating form. The editor, to whom all lovers of Sir Thomas Browne—i.e., all lovers of fine literature—must ever be grateful, has printed in his Preface a list of the most important variations between the spurious and the genuine editions; and some of these are of much interest as marking the author's attitude towards the political and religious movements of his day. To give an instance not mentioned by Dr.

Greenhill. Browne wrote in 1635, and the spurious edition reads: "I should cut off my arm, rather than violate a Church window, than deface or demolish the memory of a Saint or Martyr." In 1643 it was a matter of some delicacy to express any admiration for church windows and the memorials of saints and martyrs, and the author judiciously substitutes, "I should violate my own arm rather than a Church; nor willingly deface the name of Saint or Martyr." Many of the verbal changes are interesting, and are chiefly in the modern direction; e.g., at p. 7 of the facsimile occur the words *allurances, angrily*, which are altered into *allurements, angrily*, in the edition of 1643. Dr. Greenhill gives valuable bibliography of the *Religio Medici*, which makes the present little volume very complete in itself. The binding strikes us as not peculiarly appropriate to the book, however interesting as an experiment; but it is at least a curiosity, and the cause of curiosity in others. In conclusion, it may be worth asking whether the author of the *Eikon Basilike* may not have been familiar with the *Religio Medici*. For instance, the concluding prayer (especially as given in the spurious edition) is very much in his style; while an uncommon phrase repeatedly used by Browne—"to shake hands with," in the sense of "to bid adieu to"—re-appears in the *Eikon* (chap. vii.), where the writer speaks of those "who are shaking hands with their allegiance."

The Vicar of Wakefield. With a Preface and Notes by Austin Dobson. "Parchment Library." (Kegan Paul, Trench, & Co.) Perhaps there could be hardly greater praise given to this edition of Goldsmith's famous tale than that it is one which would have pleased the author. A genuine sympathy with him marks the volume, from the finely felt *rondeau* with which Mr. Dobson has prefaced it to the last of the many notes with which it concludes. The spirit of Goldsmith has been caught by Mr. Caldecott in his charming vignette of the Primrose family; and an author, alive or dead, must be hard to please who would wish to see his text set forth in better style. The title-page is a little masterpiece of the printer's art, and even in these days of dainty typography the beauty of the book as a whole is noticeable. Mr. Dobson has not taken a niggardly view of his duties as an editor. Besides the *rondeau* and thirty-eight closely but clearly printed pages of notes, he has furnished it with a Preface in which he speaks of the *Vicar* in those terms at once critical and kind which are justified by long and sincere friendship, and in a style of which the turns and cadences have just so much of the accent of the eighteenth century as accords with the subject. It is strange that there should be left so many new things to say in illustration of the text of this oft-read tale; but it is perhaps because it has been, and still is, read so often that the need of an annotator has been unfelt. While enshrined among the classics, it has remained part of current literature. It is one of the charms of the present edition that this familiar character is preserved. Though the notes are full of learning, they are free from pedantry, and may be read with little less ease than the story itself. That this is so is no doubt due in part to Mr. Dobson's style, but it is also due to the subjects. "Flourishing upon cat-gut," "reliably cracked nuts on Michaelmas Eve," "green josphs," and "a sussarara"—can anything in the way of notes be less dull? Among the most interesting results of Mr. Dobson's researches may be noticed the story of Count Abensburg and the Emperor Henry, and the origin of "Fudge."

The Life and Adventures of Peter Wilkins. By Robert Paltock. With a Preface by A. H. Bullen. In 2 vols. (Reeves & Turner.) May

we confess it? We had never before read *Peter Wilkins*, though we are not so entirely unlearned as not to be acquainted with the praise of it in Coleridge and Southey, Hazlitt and Lamb. The more thanks is due to Mr. Bullen for having given us a reprint of the first edition of 1751, together with the original plates. We can fancy ourselves, if we please, in the place of the author, of whom nothing more is known than that he received for the copyright £20, twelve copies, and "the cuts of the first impression." But, for the benefit of those who may be in yet worse case than ourselves, it is right to state that *Peter Wilkins* is a sort of cross between *Robinson Crusoe* and *Gulliver's Travels*, with a dash of M. Jules Verne thrown in. The originality lies in the conception of human beings that can fly. The special charm is twofold—first, the simple nervous English of the middle of the eighteenth century, which is unrivalled for telling a straightforward tale; and, second, the wifely grace with which the writer has clothed the character of Youwarkee, his heroine. We might say a great deal more—about glums, gawrys, and graundees—but we trust that enough has been said to put those interested upon a book which is scarcely less attractive for its literary history than for its own sake. The manner in which it is now brought out is worthy of both author and editor.

IN poetry the first place must be given to the new edition of *The Works of Alfred Tennyson* (for so the name still runs on the title-page), which is now published by Messrs. Macmillan in exactly 640 pages. The double columns are, of course, unavoidable; but otherwise nothing can be urged against the appearance of the book. The type is most legible, the paper not too thin, and the binding the old familiar green. The volume can be bought for 7s. 6d., with a portrait engraved on steel. The complete works of Mr. Browning, according to a rough calculation we have made, can only be obtained in twenty-two volumes, at a total cost of six guineas. Mr. Swinburne's poetry is scattered over thirteen volumes, for which you must pay about £4 10s. Will the Americans consent to these charges under the proposed copyright treaty?

WE must briefly acknowledge the second edition of vol. iv. of Mr. T. H. Ward's *Selections from the English Poets* (Macmillan), which has been issued in order to include those poets who have died recently. James Thomson is treated by Mr. Philip Bourke Marston, O'Shaughnessy by Mr. E. W. Gosse, and Rossetti by Mr. W. H. Pater. The short essay by the last mentioned should not be overlooked by those who may fancy that nothing new remains to be said about Rossetti. From Messrs. Macmillan also comes a new edition of Sir Francis Hastings Doyle's *Return of the Guards, and other Poems*, which certainly contains not a few fine stanzas—we might even say some fine lyric poems, if it were not that the finest are the most apt to be disfigured by lines that must shock every reader, from a child to a critic. Messrs. Kegan Paul, Trench, & Co. have issued a cheap edition of *Lucile* (with the name of "Owen Meredith" on the title-page, and that of the Earl of Lytton on the back of the cover), with some of the illustrations that appeared in the handsome edition of last year. The printing is evidently American. Messrs. Bentley are the publishers of the *Poetical Works* of Frances Anne Kemble.

OF all books those of travel are perhaps the least likely to attain the brevet rank of a cheap issue. As a rule, they are either publications of the season, and, therefore, rapidly superseded, or they are works of reference to be used rather than read. But we have now three new editions on our table, each of which

deserves to enjoy a fresh term of popularity. Nordenskiöld's *Voyage of the Vega* describes what is emphatically the greatest geographical accomplishment of our time, whether we regard its historic interest, its scientific results, or its complete success. It is now issued by Messrs. Macmillan at an astonishingly low price, with two portraits engraved on steel, two lithographed maps, and nearly two hundred wood-cuts. As regards these last, we have noticed a curious misprint by which the "Church" village on p. 147 is described in the introductory list as a "Chukchi" village. The other two volumes possess several points in common. They are both condensed for popular reading from larger works. They are both memorials to enterprising men, now, alas! dead. Though political interest has somewhat shifted from Central Asia, Edmond O'Donovan's *Merv* (Smith, Elder, & Co.) will always be read for the extraordinary nature both of the man and of what he did. Capt. William Gill's *River of Golden Sand* (John Murray) ought certainly to find a larger public in its present form than it did (we fear) originally. Not only has the narrative been skilfully condensed by Mr. Colborne Baber, but Col. Henry Yule, the most learned of Asiatic geographers and the staunchest of friends, has prefixed a Life of Gill which tells exactly what the world ought to know, neither too much nor too little. Col. Yule has likewise revised his introductory essay so as to render it still, what it was at first, an exhaustive monograph on the geography of the border lands between China and India.

CHEAP editions of novels are always welcome, not only because the single volume is pleasanter to handle, but still more because it bears witness to a success that is usually well deserved. We have now four on our table, to each of which we would like to call attention. Messrs. Hurst & Blackett have added *It was a Lover and his Lass* to the half-dozen others by Mrs. Oliphant which they have before published at five shillings, each with a steel engraving for frontispiece. The other three have a special interest as being in every case, we believe, the author's first essay in fiction. *Healey*, by Jessie Fothergill (Bentley), which is now modestly styled a "tale," instead of a "romance," describes certain phases of Lancashire life as painted when fresh on the mind of the writer. In the same way Mr. W. Clark Russell writes confidently in the Preface to his *Little Loo* (Sampson Low) that

"I was nearer to my old ocean life than I am now by several years when I wrote this tale; and for that reason I venture to conceive it a truer likeness of existence afore the mast than I should be able to draw now, though I have nothing to say about it as a piece of literature."

We fancy Mr. Russell's admirers (among whom we are proud to reckon ourselves) will entertain no doubt on the literary side either. The fourth of our novels is *Mehalah* (Smith, Elder, & Co.), described on the title-page as "by the author of *John Herring*, &c." We hope we may be excused for writing—what everybody is saying—that this "&c." implies a prolific writer whose other work in life has recently transported him from the Essex marshes to the uplands of Devon. From Messrs. Macmillan comes a pretty edition, in fourteen volumes, of Mr. Henry James's *Novels and Tales*, neatly printed and bound, and packed in a convenient box.

WE have also on our table the following:—*Kant's Critique of Pure Reason*, translated by Thomas Kingsmill Abbott, Third Edition, revised and enlarged, with memoir and portrait (Longmans); *The Relations of Mind and Brain*, by Prof. Henry Calderwood (Macmillan); *Pantheism and Christianity*, by John Hunt (Isbister); *Personality, the Beginning and End of*

Metaphysics and a Necessary Assumption in all Positive Philosophy, by the Rev. A. W. Momerie, Second Edition, revised (Blackwood); *The Little Cyclopaedia of Common Things*, by the Rev. Sir George W. Cox, with numerous illustrations, Third Edition (Sonnenschein); *The Resurrection of our Lord*, by William Milligan, Second Thousand (Macmillan); *The Origin of Evil, and other Sermons*, by the Rev. A. W. Momerie, Third Edition, enlarged (Blackwood); *The Republic of God*: an Institute of Theology, by Elisha Mulford, Seventh Edition (Boston, U.S.): Houghton, Mifflin, & Co.); *Reasonable Apprehensions and Reassuring Hints*, by the Rev. Henry Footman (Field & Tuer); *A Plain Manual of Holy Communion for English Churchmen*, by Edward Burbridge (S. P. C. K.); *Day after Day*, compiled by A. T. C. (S. P. C. K.); *An Analytical Index and Digest of the Supreme Court of Judicature Acts and Rules*, by Frank R. Parker, Second Edition, revised and enlarged (Clowes); *Ups and Downs of Spanish Travel*, by H. Belsches Graham Bellingham (Kegan Paul, Trench, & Co.); *A Brave Resolve*; or, the Siege of Stralsund, with eight illustrations, and *The Beggars*, the Founders of the Dutch Republic, with four illustrations, Fifth Edition, by J. B. de Liefde (Hodder & Stoughton); *The White Africans*, by Paradios (Tinsley Bros.); *Haska*: a Drama in Three Acts, by Henry Spicer (Kegan Paul, Trench, & Co.); *A School German Grammar*, by H. W. Eve, revised and enlarged (David Nutt); *Goethe's Hermann and Dorothea*, with Introduction and Notes by the late Wilhelm Wagner, revised by J. W. Cartmell (Cambridge: University Press); *Seeing and Thinking*: Elementary Lessons and Exercises introductory to Grammar, Composition, and Logical Analysis, by C. H. Schable, revised by T. F. Althaus (Sonnenschein); *Book-keeping no Misery*: its Principles popularly explained and the Theory of Double Entry analysed, Fourth Edition (Crosby Lockwood); *The Growth and Cultivation of the Voice in Singing*, by Madme. St-Germaine, Fourth Edition (Cramer); &c., &c.

NOTES AND NEWS.

WE believe that we may count on a new volume of poems from Mr. Browning this season. It will probably be of the same size as his late volumes—*Jocoseria*, *Dramatic Idylls*, &c.—but will differ from these in being a continuous poem, though in separate short flights.

WE understand that Mr. van Dam is preparing a translation of M. de Maupas's *Mémoires sur le Second Empire*, with notes, and that it will shortly be published by Messrs J. S. Virtue & Co.

THE Bishop of Sydney is preparing for publication a volume of sermons and addresses which will shortly be published by Messrs. Cassell & Co.

THE Cambridge Press announces as in preparation an *Introduction to the Digest*, with a full Commentary on one Title, by Mr. H. J. Roby. The aim of the author is to furnish the same kind of help to the study of the Digest as that which is now expected in editions of classical authors. The first part will give an account of the composition of the Digest, and a brief notice of each jurist cited or referred to in it. The title chosen for full explanation is "de usufructu," which has not a few points of resemblance to our own law of life interests. The notes are legal, philological, and antiquarian; and they are naturally much longer and more numerous than would accompany an edition of the whole Digest.

ONE of the forthcoming volumes in the "Eminent Women" series will be *Susanna Wesley*, written by Mrs. Eliza Clarke, who is herself descended from the Wesley family.

MESSRS. BICKERS & SON purpose to publish annually, a few days before the Putney race, a condensed edition of the *Record of the University Boat Race*, in a cheap and handy form, containing all the statistics of permanent interest appearing in the original large edition, with any others that may from time to time present themselves as worthy of notice, the whole corrected and completed up to date. It will be published under the special authority of the presidents of the two University Boat Clubs, and will form an authentic and official record of the races. The volume for the present year, which will contain a full account of the race of 1883, will be ready early in March next.

MR. T. FISHER UNWIN has ready for publication a little work, which he "commends to the attention of all writers," but which writers are more likely to command the attention of printers. It is entitled *Stops; or, How to Punctuate*, by Mr. Paul Allardyce; and it consists of a series of chapters on the powers and uses of the various "points," tastefully printed on antique paper and bound in parchment.

MESSRS. GRIFFITH & FARRAN will publish immediately an edition of *A Word to the Wise on Common Errors in the use of English*, uniform with their edition of *Don't*. They are also preparing for publication a selection of extracts from the letters of Lord Chesterfield to his son, to be entitled *Manners and Speech*, which will be issued in the same style.

A TRANSLATION of St. Paul's Epistles into modern English, with the Apostle's own division of the subject-matter restored, has been made by Mr. Ferrar Fenton, of Batley, and will be published shortly by Mr. Elliot Stock. Some time ago Mr. Fenton printed privately a translation of the Epistle to the Romans, and sent it to the late Keshub Chunder Sen, who reprinted it with appreciative comments, in his organ, the *Liberal and New Dispensation*.

MESSRS. GRIFFITH & FARRAN will shortly publish a cheap edition of *Children's Toys*, originally issued six or seven years ago by Messrs. Kegan Paul & Co. It will be an exact reprint of the original edition; but the title will be changed to *Science in the Nursery*, and the name of the author, Mr. T. W. Erle, will be given for the first time.

THE issue in shilling parts of *The Encyclopaedic Dictionary* has, we understand, met with a very wide acceptance. The large first edition of part i. has been already exhausted, and a second edition is now at press.

A STORY of the Invincibles will very shortly be published by Messrs. Hamilton, Adams, & Co., under the title of *Her Irish Lover*. The author is a new writer, and lives in Lincolnshire.

THE Banbury *Guardian* has begun to devote a column weekly to the publication of "Local Notes and Queries." Mr. J. R. Wodhams and the Rev. Hilderic Friend have undertaken the duty of editing the contributions.

PROF. HIRAM CORSON, of Cornell, is now delivering a course of twenty lectures on "The Poetry and Drama of the Restoration Period and the Subsequent Drama to Sheridan" at Johns Hopkins University, Baltimore.

MESSRS. HAZELL, WATSON, & VINEY, the well-known printers of London and Aylesbury, have reconstituted their firm as a limited company, so that some of their men may be admitted to a direct interest; but there will be no further change in the proprietorship and management.

MR. J. DACOSTA has published (W. H. Allen) a pamphlet which, under the guise of a comment upon Mr. Fawcett's arguments against the nationalisation of the land, is in fact an attack upon the Bengal Tenancy Bill now under consideration at Calcutta. Indian experience,

if impartially treated, would really yield very different conclusions.

THE American Minister, Mr. J. Russell Lowell, has kindly promised to take the chair for Mr. J. Cotter Morison's paper on "Caliban" at the Browning Society on Friday, April 25, if the Edinburgh University Tercentenary does not come on that day.

THE New Shakspere Society's April meeting was inadvertently fixed for the 11th, which proves to be Good Friday, and so the meeting must be omitted and its papers transferred to the March meeting.

MR. BROWNING has much gratified the friends of the late Miss Teena Rochfort Smith by allowing a Woodbury-type of himself to appear with three of hers and one of her friend Mr. Furnivall in a memoir of her drawn up for the February number of the *Cheltenham Ladies' College Magazine*. The memoir sketches shortly the life of the gifted young lady, whose death on September 4, 1883, from her dress taking fire, was chronicled at the time in the ACADEMY. The following passage relating to Mr. Browning will interest our readers. During Miss Rochfort Smith's visits to London in 1882-83,

"her chief pleasure was her introduction to the modern poet she most admired, Robert Browning, at whose house she lunched several times, and who twice read to her some of his unpublished poems. 'The first of these times,' says the friend who was with her, 'I shall never forget. The poet of seventy, with his gray hair and vigorous frame, seated on the green velvet sofa in his drawing-room, the proofs of his *Jocoseria* in his hand, reading out in his fine manly voice poem after poem, while Teena sat in a chair on his left, all eager attention, with tearful eyes and breast heaving at the pathetic and impassioned passages of *Donald and Ixion*, a ready smile at the humour of *Solomon and Balkis* and *Pambo*; 'Yes, yes,' to the poet's 'You follow,' at the quick turns of *Cristina and Monaldochi* (which left me quite in the lurch), while for *Mary Wollstonecraft and Fussell*, and *Never the Time and the Place*, words failed her. I never saw the poet so stirred as in the reading of the last three pages of *Ixion*; and as I read the lines again, I see the trembling hand, hear the impassioned voice, proclaiming 'the triumph of Hell,' and yet the victory over it of man's faith, and I see the eager upturned face of Teena as she listened with all her soul to the glowing words that came from the poet's heart. Nor do I wonder that, in the agony of her death week, Browning's lines came, with those of Shakspere and the Bible, to yield her such relief as the spirit can bring to the tortured frame. . . ."

AT the meeting of the Clifton Shakspere Society held on January 26, the following papers were read:—"Some Stray Thoughts upon 'Cymbeline,'" by Mr. J. W. Mills; and "The 'Central Idea' of 'Cymbeline,'" (1) by Mr. J. W. Mills, who argued that there was not one to be found in the play, (2) by Mr. Leo H. Grindon, of Manchester, who maintained that Shakspere here sets forth the "moral beauty of womanhood." Mrs. C. J. Spencer read a paper on "Imogen." Mr. Mills also had a paper on "The non-Shakspelian Character of Part of Act V. of 'Cymbeline'." Mr. John Williams read a paper on "The Inconsistencies of the Theory of the Baconian Authorship of the Plays." This followed a communication made by Dr. J. N. Langley in favour of the theory.

THE *Confessions of Faith* of Count L. N. Tolstoi, a work which has excited much curiosity, although, or perhaps because, only fifty copies were published at the high price of twenty-five roubles, will shortly be issued in a cheaper edition for the benefit of the general public. The author is said to be engaged on a novel giving a picture of the life of the people in Russia.

WITH reference to the proposed "Company of Authors" mentioned in the ACADEMY of last week, it may be as well to state that it is not established for purposes of gain. This will serve to distinguish it from the enterprise of a gentleman who writes to us that he has for some years past conducted an author's agency, and claims priority in the idea of acting as a medium between author and publisher.

HISTORICAL PUBLICATIONS.

THE work of the Harleian Society continues to advance slowly but surely. The total of members has now reached 380; and, as the funds in hand amount to the considerable total of £1,300, the society is not hampered in its operations, as are many of its neighbours, by want of means. Illness has prevented the completion of that great work the Visitation of London, with its reproduction of the coats of arms of the original MS.; but the pedigrees are now printed to the beginning of letter W, and the volume will probably be issued during the year. The Visitations of Gloucestershire and of Bedfordshire are partly printed, and will be pushed on to a rapid completion. A volume of the register sections—the reprint of the registers of St. Antholin Budge Row and St. John Baptist on Walbrook—has just been issued to the members. In this division there is now passing through the press a work of the highest value to genealogical students. This is the transcript of the registers of St. James Clerkenwell, which will occupy in all more than one thousand four hundred pages of print, and contain eighty thousand entries. A fire broke out at the offices of the binders a year ago, and destroyed a considerable number of the stock in this division of the society's labours. By this accident only about fifty copies of each volume of registers remain in hand.

THE Ballad Society's book for this year, part i. of vol. v. of the *Roxburgh Ballads*, edited by Mr. Ebsworth, is now ready for delivery to members.

MR. EDWARD LAWS, of Tenby, is engaged upon a new History of Pembrokeshire, embracing much that has no place in Fenton's painstaking compilation. Mr. Laws was mainly instrumental in forming the Tenby local museum, and was associated with the late Prof. Rolleston in examining the cave-dwellings and other vestiges of prehistoric man in South Wales.

THE Cornish and Devon Printing Company (Launceston) have in the press, and will shortly publish, a History of Launceston, written by Mr. Alfred F. Robbins. This will contain a great amount of information regarding the town, and especially concerning its share in the troubles of the Great Rebellion, which has not hitherto been brought together; and it will be the first attempt to deal with the history of Launceston in strict chronological order. The same publishers will issue in a few days another work by the same author—a Biographical Sketch of Sir Beville Grenville, M.P. for Launceston in the earlier Parliaments of Charles I., who was killed at the battle of Lansdown in July 1643, fighting on the Royalist side.

GERMAN JOTTINGS.

THE autobiography of Heine is at last going to be published. On Friday of last week the agreement was signed between Herr Henry Julia, representing the widow of Heine, who died a few months ago, M. F. Vieweg, as agent for Hoffman & Campe, of Hamburg (the German publishers of Heine's works), and Herr Paul Kröner, of Strassburg, proprietor of the *Gartenlaube*, in which journal the autobiography is to appear forthwith. It consists of 147

numbered pages of MS., a portion of which (pp. 6-31) is missing, having been burnt by Heine's brother on the ground that they recorded too faithfully Heine's ancestry. The price paid was 16,000 frs. (£640). So much we state on the authority of M. Vieweg. Into the controversy which the announcement has roused we cannot enter here. It must be sufficient to state that the MS. referred to is affirmed to be in Heine's handwriting, and to have been written in the very last years of his life. It may therefore be entirely different from the memoirs which Heine is known to have written at an earlier date, and which he sold to his brother.

IT is reported that the Prussian Government has entered into negotiations for the purchase of the famous collection of *incunabula*, MSS., and miniatures formed by Herr H. Klemm, of Dresden, the value of which is estimated at several millions of marks.

A BOOK on Robert Burns, by Ilse Frappau, is announced for this spring.

A GERMAN translation of Prof. Villari's *Machiavelli*, by Herr Bernhard Mangold, has been published by Hartung, of Rudolstadt.

DR. CONRAD, Professor of Political Economy at Halle, has just published (Jena: Fischer) an elaborate work, abounding in statistics and tables, upon the universities of Germany in the past fifty years. We must content ourselves with recording that between 1831 and 1883 the total number of students increased from 15,585 to 25,084. During that time there have been many fluctuations. From 1831 to 1833 there was a rapid decline; from 1835 to 1863 the numbers were fairly constant, though never exceeding 13,000; the year of the Franco-German War of course shows a great drop, but otherwise the increase has been pretty regular from 1863 to the present time. The figures for the different faculties also yield curious results. In fifty years, philosophy has increased nearly fourfold, medicine more than twofold, and law but slightly, while evangelical theology has decreased considerably, and Catholic theology by more than one-half.

AMONG the various journalistic ventures which have been ushered in with the new year in Germany, the *Akademische Blätter*, edited by Dr. Sievers, of Brunswick, seems to be the most promising. The first number contains several well-written articles, of which we may specially mention Duntzer's contribution on "The Chronology of Goethe's Lyrical Poems." A valuable feature of the new German monthly is the appended Bibliography, giving an account of all the criticisms which have appeared on German books in and out of Germany.

ORIGINAL VERSE.

SUNKEN GOLD.

In dim green depths rot ingot-laden ships,
While gold doubloons that from the drowned
hand fell
Lie nestled in the ocean-flower's bell
With Love's gemmed rings once kissed by now
dead lips.
And round some wrought-gold cup the sea-grass
whips,
And hides lost pearls, near pearls still in their
shell,
Where sea-weed forests fill each ocean dell,
And seek dim sunlight with their countless tips.
So lie the wasted gifts, the long-lost hopes,
Beneath the now hushed surface of myself,
In lonelier depths than where the diver gropes.
They lie deep, deep; but I at times behold
In doubtful glimpses, on some reefy shelf,
The gleam of irrecoverable gold.

E. LEE HAMILTON.

MAGAZINES AND REVIEWS.

THE current number of the *Journal of the Statistical Society* (vol. xlvi., part 4) contains more than one article of unusual importance. First comes the presidential address delivered by Mr. R. Giffen last November, on "The Progress of the Working Classes in the Last Half-Century," which many will be glad to read in its complete form. In this place we will only say that no one should be held competent to talk about the matter until he has read and pondered Mr. Giffen's arguments. Then we have two more presidential addresses of last year—that of Mr. R. H. Inglis Palgrave at the British Association, and that of Prof. J. E. Thorold Rogers at the Social Science Congress; an examination of the term "Statistics" by Prof. V. John, of Berne; and a paper on the recent census of Bengal, by Mr. Henry Beverley, in which the native names are shamefully misprinted. Lastly, among the Miscellanea are notes on "The Method of ascertaining a Change in the Value of Gold," by Mr. F. Y. Edgeworth, and on "Life-saving Processes applied to Railway Travelling," by Mr. F. T. Haggard, both of which are highly instructive. The Index to the volume for the year also deserves a word of notice if only because it was the very last piece of work upon which the lamented B. R. Wheatley was engaged.

THE last number of *La Revue de Droit international*, which concludes the volume for 1883, contains several papers of considerable practical interest. The first, which is from the pen of Prof. Arntz, of Brussels, is intended to correct a misunderstanding on the part of the Portuguese Government as to a resolution of the Institute of International Law, of which Prof. Arntz is a vice-president. It appears that the Portuguese Ministry has transmitted a circular letter to all the European Governments founded on a mistaken notion that the Institute had advocated the neutralisation of the River Congo, and had passed a vote in favour of it; whereas the Institute has simply expressed a wish in favour of the free navigation of the river and on the expediency of an international agreement as to measures proper to be taken with a view to prevent any conflict in Central Africa between civilised nations. The second article is by Sir Travers Twiss, in continuation of a previous article on "La libre Navigation du Congo." The object of the paper is to show, from a variety of precedents, that Le Comité d'Etudes du Haut Congo is competent, according to the usage of nations, to acquire the sovereignty over its stations on the Upper Congo by delegation from the native chiefs, in like manner as the British North Borneo Company has recently acquired the sovereignty over certain districts on the north coast of Borneo by cession from the native chiefs. The general idea of the paper is to advocate an international protectorate of the Lower Congo and a system of free towns on the Upper Congo. Prof. Geffken writes on the last phases of the ecclesiastical conflict in Germany. Judge Ernest Nys, of Brussels, contributes the fourth article, which treats of the commencement of diplomacy and the right of embassy down to the age of Grotius. The author considers the thirteenth century to have given birth to diplomacy in the modern sense of the term, and Italy to have been the school of its infancy, more particularly Venice. The article is to be continued. Advocate Gastonnet Desfosses, of the Court of Appeal in Paris, contributes the next article, on the relations of China with Annam, which throws light upon the causes of the present war between France and Tonquin. The next paper is an account of the last session of the Institute of International Law, which was held in Munich in September last, from the pen of Prof. Rivier. This is followed by a

review of the proceedings of the conference held in Paris in the month of October last on the subject of the protection of submarine telegraph-cables, by Prof. Louis Renault, of Paris; and by a letter from Prof. F. de Martens, of St. Petersburg, on the expediency of the Institute appointing a commission to draw up a project for an organic regulation of the navigation of international rivers. The Bibliography contains notices of a new work by Prof. F. de Martens on *Le Droit international des Peuples civilisées*; of a volume by Judge Ernest Nys on *L'Arbre des Batailles d'Honoré Bonet*, after a copy of 1456 preserved in the Burgundian Library at Brussels; of a work by Prof. Marquardsen, of Erlangen, entitled *Handbuch des öffentlichen Rechts der Gegenwart in Monographien*; and of a treatise in Polish on extradition, by Dr. Gustave Roszkowski, of Warsaw, reviewed by Prof. Neumann.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

BOUCHOT, H. *Les Portraits aux Crayons des 16^e et 17^e Siècles conservés à la Bibliothèque Nationale (1525-1646).* Paris: Oudin. 25 fr.

BOUVIER, A. *Etienne Marcel, ou la grande Commune.* Paris: Rouff. 3 fr.

GALESLOOT, L. *Le Duc de Wellington à Bruxelles. Souvenirs divers.* Brussels: Decq. 2 fr. 50 c.

GIRARD, B. *L'Egypte en 1883: Souvenirs d'une Campagne dans le Levant.* Paris: Berger-Levrault. 6 fr.

KOSSAK, A. de. *Les grands Architectes français, époque Louis XV et Louis XVI.* Paris: Thézard. 40 fr.

LAURIE, A. *Mémoires d'un Collégien.* Paris: Hetzel. 3 fr.

LEGER, L. *La Save, le Danube et le Balkan: Voyage chez les Slovènes, les Croates, les Serbes et les Bulgares.* Paris: Plon. 3 fr.

REISSMANN, A. *Die Hausmusik, in ihrer Organisation u. kulturgeschichtl. Bedeutung dargestellt.* Berlin: Oppenheim. 6 M.

REYSCHER, A. L. *Erinnerungen aus alter u. neuer Zeit (1802 bis 1880).* Freiburg-i-B.: Mohr. 6 M.

SOQUET, J. *Contribution à l'Étude statistique de la Criminalité en France de 1822 à 1880.* Paris: Cagnon. 8 fr.

HISTORY, ETC.

D'AVENEL, G. *Richelieu et la Monarchie absolue.* Paris: Plon. 15 fr.

GEORGEL, J. A. *Armorial historique et généalogique des Familles de Lorraine.* Paris: Firmin-Didot. 60 fr.

GROTE, O. *Lexicon deutscher Stifter, Klöster u. Ordenshäuser.* 1. Halbbd. Osterwieck: Zieckfeldt. 5 M.

GRUENHAGEN, C. *Geschichte Schlesiens.* 1.-3. Lfg. Gotha: Perthes. 1 M. 20 Pf.

JACOB, E. *Geschichte der in der preussischen Provinz Sachsen vereinigten Gebiete.* 1. Lfg. Gotha: Perthes. 1 M. 20 Pf.

LA VAISSIÈRE. *Histoire de Madagascar, ses Habitants et ses Missionnaires.* Paris: Lecoffre. 12 fr.

VAN PRAET, J. *Essai sur l'Histoire politique des derniers Siècles.* Paris: Reinwald. 7 fr. 50 c.

PHYSICAL SCIENCE AND PHILOSOPHY.

CLAUS, C. *Die Ephyren v. Cotylorhiza v. Rhizostoma u. deren Entwickl. zu achtarmigen Medusen.* Wien: Hölder. 4 M.

GINZEL, F. K. *Astronomische Untersuchungen üb. Finsternisse.* 2. Abhandl. Wien: Gerold's Sohn. 4 M.

GROBBEN, C. *Morphologische Studien üb. den Harn-u. Geschlechtsapparatus sowie die Leibeshöhle der Cephalopoden.* Wien: Hölder. 6 M. 50 Pf.

METSCHNIKOFF, E. *Untersuchungen üb. die intracelluläre Verdauung bei wirbellosen Thieren.* Wien: Hölder. 4 M. 80 Pf.

NEUMAYR, M. *Ueb. klimatische Zonen während der Jura- u. Kreidezeit.* Wien: Gerold's Sohn. 3 M. 20 Pf.

TANGL, E. *Zur Morphologie der Cyanophyceen.* Wien: Gerold's Sohn. 3 M.

TEISSEYRE, L. *Ein Beitrag zur Kenntnis der Cephalopodenfauna der Ornamentthone im Gouvernement Rijasan.* Wien: Gerold's Sohn. 3 M. 20 Pf.

PHILOLOGY.

HERVIEUX, L. *Les Fabulistes latins depuis le Siècle d'Auguste jusqu'à la fin du Moyen-âge.* Paris: Firmin-Didot. 30 fr.

MASING, F. *Lautgesetz u. Analogie in der Methode der vergleichenden Sprachwissenschaft.* St. Petersburg: Kranz. 1 R.

ZINGERLE, O. *Ueb. e. Handschrift d. Passionalis u. Buches der Märtyrer.* Wien: Gerold's Sohn. 1 M. 80 Pf.

CORRESPONDENCE.

A CURIOUS PARALLEL.

Gonville and Caius College, Cambridge:
Jan. 21, 1884.

It would at first sight seem highly improbable that the evangelical poet, Cowper, should have sought inspiration for one of his Olney hymns in "The Rehearsal," the burlesque play written by George Villiers, Duke of Buckingham, the versatile Zimri of Dryden's satire; but I think the coincidence, both of thought and expression, in the two passages quoted below is too striking to be merely accidental. Although in later years Cowper was not, I imagine, a wide reader, it must be remembered that in early youth he mingled freely in the Bohemian society of the Nonsense Club; and that two prominent members of that coterie of Westminster men, George Colman and Bonnell Thornton, were decidedly dramatic in their tastes, and in the *Connoisseur* which they wrote about this time, and to which Cowper himself contributed several papers, they indulged largely in satire and burlesque. Under these circumstances it becomes extremely probable that "The Rehearsal," as a famous masterpiece in this style of composition, may have been well known to Cowper, and that an extract from this mock play may have been, perhaps unconsciously, reproduced by him. A melancholy interest attaches to the hymn in which the passage occurs, as having been written on the eve of the poet's second attack of insanity. Notwithstanding the assertion of a recent critic that the Olney hymns have no serious value as poetry—a dictum which probably few will care to dispute—I think even Mr. Goldwin Smith would himself be ready to make an exception in favour of this particular hymn, beginning "God moves in a mysterious way." It has always struck me as being one of the few really fine hymns in the English language. The two parallel passages are as follow:—

"*Physician: Sir, to conclude, the place you fill has more than amply exacted the Talents of a wary Pilot; and all these threatening storms, which, like impregnant clouds, do hover o'er our heads (when they once are grasp'd but by the eye of reason), melt into fruitful showers of blessings on the people.*"—*"The Rehearsal," act II., sc. i.*

"*Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.*"
(Olney Hymn xxxv.)

H. T. FRANCIS.

THE MOON AND THE HARE.

Barton-on-Humber: Jan. 26, 1884.

The connexion between the Moon and the Hare is familiar to mythologists, and obtains, as Gubernatis, Hahn, Dennys, Sébillot, and others have shown, alike in India, Central Asia, China, Japan, Mexico, South Africa, Italy, Germany, Brittany, &c.; and we may safely conclude, with Gubernatis, that "the mythical hare is undoubtedly the moon." But, further, as various popular sayings show, the (lunar) Hare is a natural enemy of the (solar) Lion; and in regions where the Bear takes the place of the Lion—i.e., as being the correspondingly large and formidable animal—the Hare's enmity alters accordingly. So, in a Slavonic story, she spits on the Bear's cubs, runs away, and decoys the pursuing Bear into a jungle, where it is caught, just as the flying (solar) Lion causes the pursuing (lunar) Unicorn to be caught by its horn in a tree, a situation shown on the Horn of Ulf in York Minster; or as the flying (stellar) Leopard causes the pursuing (solar) Lion to be caught in its narrow den, which has two entrances (cf. my *Unicorn*).

So, again, in the archaic constellation-scheme, Euphratean in origin, we find (the originally

solar) Orion with his (originally sun-attending) Dogs chasing the (originally lunar) Hare, the group being a constellational reduplication of a simpler natural phenomenon; and the ancients naturally wondered why the Great Hunter chased such a poor little beast. A Euphratean cylinder and a Syrian agate seal both show the Hare in connexion with the Moon (cf. my *Eridanus*). So Aratos:—

"*And ceaselessly beneath Orion's feet
The Hare is ever chased. For, from behind
The constant Scourer [Sirius] comes, as in pur-
suit,
And rises with it and its setting spies.*"

Now, a much-noted point about the Moon is its triplicity, and, as I have shown in *The Unicorn*, the Arms of the Isle of Man are in origin three crescent or partial moons around the full-moon. Hekate, as moon-goddess, in her long decline from Hesiod to Shakspere, strongly illustrates this aspect; and her three "beldams"—the Moon-queen in triple witch-degradation—are hauntings of "the murderer's gibbet" ("Macbeth," IV. i.). Having thus a triple, three-legged, gallows-haunting Moon, is it possible to find a three-legged Hare near "the triple tree"? It is.

My friend the Rev. W. H. Jones, well known for his devotion to folk-lore, a short time since was being driven by an old groom past the gallows which now stands in a field in the parish of Melton Ross, North Lincolnshire. "There's a queer tale," said the groom,

"about those gallows. Some hundred years ago or so, some boys were playing at hanging and seeing who could hang the longest. One of the lads had just got up and slipped his head into the noose when a three-legged Hare—they say it was the Devil [who naturally takes the place of Hekate]—came limping past. Off ran the lads after it, and forgot their comrade; when they came back, he was dead."

Mr. Jones informs me there is a similar Swiss story. The real origin of the gallows in question is well known.

There are many natural reasons why the swift, timid, solitary Hare, sleeping with eyelids not quite joined (the *sonnus leporinus*), should be connected with the Moon; but what I wish to remark is that no mythologist who regards the natural-phenomena theory as a partial explanation of myths need fear that folk-lore, rightly understood, will contradict his system. The folk-lorist is almost his best ally. I hail with pleasure the collection of the tales of savages; and when we note how easily—nay, necessarily—the mind works by analogy and comparison, and exercises from its own standpoint a keen and consistent observation, however curious to us the forms may be in which that observation culminates, we shall not have to fall back upon theories of "early invention," and an "irrational element," as if the archaics had been of unsound mind, nor have to discuss early myths apparently for the purpose of showing that we do not understand them.

ROBT. BROWN, JUN.

MYSTICS AND THE SACRAMENT.

Sare, Basses-Pyrénées: Jan. 21, 1884.

I do not think the difference between Mr. Shorthouse and myself is more than may be fairly expected to arise between an author and critic who take different views of somewhat conflicting evidence. I have destroyed the notes I used in writing my review, and cannot at this moment lay my hand on the passage I had in mind when I penned the sentence in question; but in the "Life of Miguel Molinos" prefixed to the *Golden Thoughts* the author takes the same view as I do. On p. 11, last line, he writes of the disciples of Molinos, "They seldom went to Mass." It is not uncommon in ecclesiastical history to find the fol-

lowers carrying the doctrines of the master to their logical conclusion, and so arriving at an exactly contrary practice. An almost contemporary mystic, Villapando of Seville (1623), "advocated daily communion, and thought the salvation of those who communicated only once a fortnight doubtful, and desperate of those who delayed for a month;" yet, a year or two after, his followers alleged that they were under no obligation to hear Mass when in a state of perfection. So it was in Northern Italy in 1655.

I cannot find or imply the *only* in the condemnation of Molinos and of his Aragonese secretary, Pedro Pena, to confess and receive the Communion four times a year; this seems to me to aim simply at securing their relapse from orthodox faith.

W. WEBSTER.

"CAESAR DOETH BEAR ME HARD."

Savile Club: Jan. 26, 1884.

I think everybody will agree that before Mr. A. H. Bullen assaulted my suggestion as to the above phrase he should at least have read what I had said in its behalf—what I referred to in my note in December. But his first letter showed clearly that he had not done so; and so does his last. For I specially mentioned in the original correspondence the very fact he now brings forward as a novelty and urges against me—viz., that *aegre ferre* is commonly used with an accusative of the thing rather than of the person. In such a way are time and space wasted.

As it is perfectly good Latin to use *ferre* in the sense of "to put up with," "tolerate," "endure," with an accusative of the person—if wanted, instances may be found in any good Latin dictionary, as "vereor ut jam nos ferat quisquam" (*Quint.* 8.3.25), &c., &c.—it is difficult indeed to see how it can be bad Latin to qualify the *ferre* so used by an *aegre*, or *vix*, or *graviter*. Even if this could be shown to be "bad" (i.e., unusual) classical Latin, it would not in the least follow that it was bad mediaeval Latin.

To turn to your other correspondent, who really does help the matter, I beg to thank Mr. Lendrum for his illustration of "bear" in the equestrian sense of "hold up." It is just to the point. Like Jaques, I ask for "more"—"More, more, I prithee, more."

JOHN W. HALES.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, Feb. 4, 5 p.m. Royal Institution: General Monthly Meeting.

5 p.m. London Institution: "The Storm-Cloud of the Nineteenth Century," by Prof. Ruskin.

8 p.m. Aristotelian: "Hume's *Treatise of Human Nature*," II., by Mr. W. Cockburn.

8 p.m. Victoria Institute: "Recently Discovered Inscriptions of Nebuchadnezzar," by Mr. Ernest A. Budge.

8 p.m. Society of Arts: Cantor Lecture, "Recent Improvements in Photo-Mechanical Printing Methods," II., by Mr. Thomas Bolas.

TUESDAY, Feb. 5, 3 p.m. Royal Institution: "Scenery of the British Isles," II., by Dr. A. Geikie.

8 p.m. Biblical Archaeology: "The Babylonian Origin of the Phoenician Alphabet," by Dr. J. Peters; "Babylonian Contract Tablets," by M. G. Berth.

8 p.m. Civil Engineers: "Speed on Canals," by Mr. F. R. Conder.

8.30 p.m. Zoological: "Some Species of Chiroptera from Australia," by Dr. W. Leche; "The Lesser Koodoo," by Mr. P. L. Slater; "The Systematic Arrangement of the *Astroidea*," II., by Prof. J. Jeffrey Bell; "A New Species of *Laniarius* from Ashantee," by Mr. R. Bowdler Sharpe.

WEDNESDAY, Feb. 6, 8 p.m. Society of Arts: "Suggestions on the Rehousing of the Poor and Reconstruction of Central London," by Mr. William Westgarth.

8 p.m. Geological: "A Delta in Miniature—Twenty-Seven Years' Work," by Mr. T. Mellard Read; "The Nature and Relations of the Jurassic Deposits which underlie London," by Prof. John W. Judd; "A Recent Exposure of the Shelly Patches in the Boulder-clay at Bridlington," by Mr. G. W. Lamplugh.

8 p.m. British Archaeological: "The Seal of Henry VI. as King of France," by Mr. Alfred B. Wyon.

THURSDAY, Feb. 7, 3 p.m. Royal Institution: "Music for the Pianoforte," IV., by Prof. Pauer.

7 p.m. London Institution: "The Kratakos Eruption and its Results," by Mr. Norman Lockyer.

8 p.m. Royal Academy: "Ancient Egyptian Architecture," I., by Mr. R. S. Poole.

8 p.m. Linnean: "The Gemmae of *Aulaconion palustris*," by Mr. F. O. Bower; "Recent Ephemeridae," II., by the Rev. A. E. Eaton; "Compound Vision of Insects," by Mr. B. T. Lowrie; "Cyperaceae of West Africa," by Mr. H. N. Ridley; "European and North Atlantic Crustaceae," by the Rev. A. M. Norman.

8 p.m. Chemical: "The Influence of the Temperature of Distillation on the Composition of Coal Gas," by Mr. L. T. Wright; "Researches on Secondary and Tertiary Azo-compounds," II., by Mr. R. Meldola.

8 p.m. Historical: "The Lost Opportunities of the House of Austria," by Col. Malleson.

FRIDAY, Feb. 8, 8 p.m. New Shakspere: "Ophelia," by Miss Grace Latham; "Troilus and Cressida," by Mr. G. B. Shaw.

8 p.m. Quekett.

9 p.m. Royal Institution: "The Darwinian Theory of Instinct," by Mr. G. J. Romanes.

SATURDAY, Feb. 9, 3 p.m. Royal Institution: "Life and Literature under Charles I.," IV., by Prof. Henry Morley.

3 p.m. Physical: Annual General Meeting.

SCIENCE.

THREE BOOKS ON THE GREEK DRAMA.

Studia Scenica. By D. Margoliouth. (Macmillan.)

Concordance to Aristophanes. By Henry Dunbar. (Oxford: Clarendon Press.)

Aristophani Pax. By F. H. M. Blaydes. (Halle: Waisenhaus.)

In putting Mr. Margoliouth's small tract (forty-four pages) first in the list we pay a tribute to its force and originality. The author thinks for himself, and has a decided opinion that nonsense is not to be tolerated, even in its whitest sanctum—the choral odes of Aeschylus and Sophocles. He evidently despises the art of turning Greek conundrums in construction into English conundrums disguised in archaic dress, even though that process has of late been wonderfully described as "not only morally sensitive, but having also a scrupulously logical march." Mr. Margoliouth would make short work of this process—in spite of its moral sensitiveness and its scrupulous logic, and whatever other marvellous qualities it may claim—when the Greek text is not quite clear and grammatical. Other editors of Greek plays would, perhaps, assert the same principles; but they differ widely from our author as to what is really clear and grammatical.

There can be no doubt that the habit of reading

as genuine, and trying to explain them as good Greek, sentences which are really confused and ungrammatical has blunted the minds of most classical scholars in our universities; and that they now accept as good sense in Greek what they would never tolerate in any other language.

This is the mental slovenliness which Mr. Margoliouth attacks, following, as he generously insists, the footsteps of Nauck and of Mr. Blaydes, whose long and patient labours are at last receiving their proper appreciation. He asserts that we have all been submitting to the authority of MSS. which are corrupt without parallel, and that there is hardly a line in some of the masterpieces of Greek tragedy which is free from disease.

In the *Trachiniae*, which he professedly treats, he gives us thirty-three very revolutionary emendations in three hundred lines; nor is it likely that he has yet stayed his hand. When he comes to edit the *Agamemnon* he will have almost to rewrite the play, according to the principles he has adopted.

It is very foolish to sneer at such a procedure. We shall never advance in our knowledge of Greek, and all living interest in its study will sicken and die, unless we encourage bold and original investigation of this kind. There are only two lines of criticising it which are justifiable. The first, which would take more space and more special knowledge than I possess, consists in examining one by one

the alleged sores and the proposed healing. In a general way, thinking men will probably agree that while all Mr. Margoliouth's emendations show talent and insight, and some are *recht ansprechend*, others are most improbable, though even here to have shown a flaw may lead others to a better resource for removing it. Thus in *Trach.* 121, ἀντιμεμφένεις ἀδεῖα μὲν ἀρία τὸ οὐλοῦ, he rejects ἀδεῖα for παλαιό, whereas Prof. Palmer suggests to me, with more probability, ἀ λεῖα. But to enter into these details is not the duty of the present critic, or of the ACADEMY. The other line of criticism is more within our reach. It consists in sifting our author's grounds for assuming (1) that the older tragedians wrote in a clear and easy style; (2) that their MSS. have been subject to a systematic corruption elsewhere unparalleled. The brevity of Mr. Margoliouth's tract, which causes much difficulty in understanding some of his emendations, has also prevented his giving satisfaction on these points. We do not doubt that he may establish them satisfactorily. But here is some evidence on the other side, which we suggest to him in the friendliest spirit.

He says (pp. 24, 25) that "in reading the Attic tragedians we may be sure that anything which is *difficult* or *awkward* is *corrupt*." His argument is that as "a tragic crown was thought a tremendous distinction," and each piece was judged on its own merits by the audience, "the poet's first effort must have been to make himself intelligible. We see, therefore, that he had the will to write good and easy Greek; nor can we doubt that he had the power. Why, then, should he have rejected the vernacular idiom?" The answer is to be found in the words of Thucydides, which I quoted long ago (*History of Greek Literature*, ii. 111) in this connexion. "No men," says his Cleon,

"are more ready dupes of cleverness in speech, or more unwilling to follow approved precedents, devoted as you are to every new paradox, despising what is familiar, and each of you desirous, above all, to show off in speaking, or, if not, to criticise severely those that can; for he wants to show that his wits are fully as sharp, and that he can applaud a good point before the speaker has time to utter it, &c., always seeking something different from our present circumstances."

And so in other places. This is the sort of audience for which Thucydides composed his work, and which he imagines listening to his confessedly obscure speeches. This was the sort of audience with which Sophocles played a sort of intellectual hide and seek, and with regard to which he is reported to have described his own earlier style as "harsh and artificial." Or will Mr. Margoliouth disprove the genuineness of this famous saying attributed to the poet? So much as regards Sophocles. As to Aeschylus, our author must get rid of the evidence of Aristophanes' *Frogs*, where most certainly the general impression left upon us is that if Aeschylus was not obscure he at least deliberately used a vocabulary far removed from the vernacular. Moreover, the Fragments of Sophocles in Dindorf's edition show us hundreds of curious and unfamiliar words, cited because they were unfamiliar to Hesychius and others, and proving that Sophocles' vocabulary was anything but vernacular. How will Mr. Margoliouth dispose of this evidence? It was the boast of Euripides, and one of his innovations, to reject these poetical fashions, and write his plays in the language of common life. Every word of what Mr. Margoliouth says will therefore apply to him; and when brilliant emendators, like Mr. Verrall, give us a remedy for his text by aid of an obscure or unfamiliar word, I am always disposed to argue that in Sophocles this is legitimate, not in the poet who professed to use ἀγοραῖα ὀνόματα. He

adds in a note (p. 25) three points which do not strengthen his position—an Aethiopic parallel (*obscrum per obscurissimum*) from which classical scholars will turn with a smile; a passage from the poet Plato which is irrelevant, as it only criticises bad pronunciation, not faults of vocabulary or construction; and an attack on the statement that Sophocles and Thucydides knew no grammar. I know not who made the statement. If it means that they knew no grammar in our technical sense, it is true. The parts of speech were only then coming to be distinguished by the sophists; and syntax had not yet been attempted. If it means that they did not thoroughly understand the use of the best Attic, it is, of course, perfectly false; but who ever asserted this? The question at issue is not what they knew, but what they chose to write. Did they, or did they not, deliberately avoid ordinary language, as Carlyle may have done, in order to give force and novelty to their writing? These arguments, which are more fully stated in my book already referred to (i. 314-15), will, I hope, receive consideration from the author. Even in his pamphlet he has made some concessions in that direction. He suggests a collection (p. 24) of the mannerisms of Sophocles. His emendations are sometimes anything but easy (e.g., on *Antig.* 23, *O. T.* 1136, *Agam.* 1266); and are the words *τρόποι*, *λατηθεῖ*, which he restores, indeed vernacular?

We now come to the second general difficulty. What evidence can he produce, beyond his own subjective conviction, that the MSS. have not, like other Greek books, a respectable traditional history? When and how did the "tremendous corruption" originate? The ordinary beliefs on this question are as follow:—Owing to the increasing tendency of actors to tamper with the texts, we hear that the orator Lycurgus, two generations after the death of Sophocles and Euripides, promoted the making of an official text of all three masters, with directions that the actors should conform to it. We may presume that Lycurgus and his assessors knew what the text ought to be, and that no wholesale corruption into bad Greek or nonsense can have been established in this official text of the fourth century B.C. We are next informed that Ptolemy Philadelphus took pains, by offering a large deposit, to have these texts brought to Alexandria, and that he sent back to Athens mere copies of them. Whatever the story is worth, it proves a great care on the part of the Alexandrian Museum to secure good texts; nor is it easy to believe that Alexander the Aetolian, who was entrusted with the care of the tragic texts, or Aristophanes and Aristarchus, careful and competent students of Attic Greek, would tolerate any wholesale corruption. Yet Mr. Margoliouth thinks that it crept in before the first century, as our fragments on papyrus show no superior accuracy to the mediaeval codices. If the Greek scholia, for which he expresses such supreme contempt, indeed come from Alexandrian days, then there can be no doubt that the texts were then, as they now are, full of difficulty and of such constructions as to violate all ordinary notions of vulgar Greek grammar. But surely, if Lycurgus, and if Aristophanes of Byzantium, tolerated this state of things, it is difficult to account for it by the ignorance and idleness of copyists.

This is the second point to which Mr. Margoliouth should apply his mind, and show us how the corruption which he denounces was historically possible. He may be impatient of this, and say that the corruption is a fact, proved to any clear and logical mind by the actual condition of the texts, and he may carry with him minds as clear and trenchant as his own; but what will he do with the people who have laboured for years at contorting the *textus receptus* into archaic prose, or who have compiled indices of its current vocabulary?

As to Mr. Margoliouth's capabilities to edit the tragic texts there can be no question. We would only suggest to him great care in estimating the work of his predecessors, and in putting his corrections, however brilliant, into the text without consultation with other scholars. As regards the former, we note in the present pamphlet not merely that his *χρόνος τάχη* (*Agam.* 1299) already appears in Prof. Davies' edition, but that he has not perfectly studied the work of his master, Mr. Blaydes. Thus he refers to him (p. 10) as having pointed out a construction 4-4 as ungrammatical, whereas Mr. Blaydes only says it is according to epic usage. Again, he says (p. 12) that Mr. Blaydes "only offers tentative corrections. Read"—and then follows the very first emendation proposed by Mr. Blaydes. These are trifles; and so is, perhaps, the habit of calling a passage perfectly simple, and its emendation obvious, after it has long puzzled the best scholars in Europe.

The reforming of the actual texts by large and thoroughgoing alterations is a far larger and more difficult question. The sequacious herd, which follows tradition blindly, and is satisfied with uneasy floundering in the face of a difficulty, will never be persuaded to take a new and bold way of escape. But, without regarding these critics, there is a danger that he may unconsciously fall into the attitude which has been lately put forward by Prof. Jebb in distinct words as his own conception of an editor's work—"the first object for which I have striven is the vivid exposition of my own mind in relation to Sophocles." That a brilliant emendator should fall into this state unconsciously is, of course, far more excusable than that a translator should, for the one is masterful work, the other more or less servile. But in either case the editor, whose duty it is to bring the reader as directly as possible, and as near as possible, to his author, betrays both author and reader (and, indeed, himself) when he obtrudes his own personality between them. It were a great pity that so brilliant and promising a scholar should, not by his conceit, but by his originality, mar a great edition of these texts, which, corrupt as they may be, are still too sacred to be taken in hand unadvisedly, lightly, or wantonly, but rather reverently, discreetly, advisedly, soberly.

One really trembles to think how such vast labour as Mr. Dunbar's *Concordance of Aristophanes* would become almost useless if our texts are to be revolutionised. Here is a man who has spent years on the preparation of an index (like his work on the *Odyssey*) for the benefit of scholars. He has, indeed, not watched modern criticism with sufficient care; he has not thought it worth his while to put down all the cases of *τι*, or *καί*, or *ταῦτα*, which a perfect index ought to have. But still his work is most valuable for any student of the text, and shows a patience and a modesty rare in this age of hurry and conceit. It is a work of enormous labour, which can only find recognition from a few; and yet to such men real workers will always look up as having sacrificed themselves completely for the sake of the subject which they loved.

Mr. Blaydes' *Pax* is another instalment of his great *Aristophanes*, wherein all the learning of previous scholars is added to his own life-long labours on the text. Those who study the great comic poet most speak most highly of his work. They feel that Mr. Blaydes has sought with real insight to establish Attic use and Attic purity in these plays, and that his exceeding familiarity with both tragic and comic authors gives him great authority even where he expresses a modest doubt. But those who are not editors or emendators cannot but complain of his habit of giving endless tentative corrections without a

decision as to what is to be preferred. Surely we ought to look to a scholar like Mr. Blaydes to guide us, and not to perplex us, on these matters. Thus on ver. 605 he gives in all some twenty readings! Nor does he decide for us which we should prefer. There are many other cases where six or eight alternatives are offered. He often tells us, in mentioning earlier conjectures—and he never appropriates other peoples' work—*quod et ipse tentabam*. This information is of no use to us now, and might well be omitted. So might also many hardly parallel passages gathered from his note-book, which rather confuse than enlighten the reader. On *Ἐρεύνη* (ver. 924) he gives us fifty-nine examples of mistakes in this formation (*sc. Ερεύνη*), which is interesting, as proving *itacism* in the pronunciation; but, on looking through the list, we find several cases simply quoted twice over! Surely such accumulations should be banished from a good commentary. But he often suggests when he does not solve. Thus the *εἰον* of ver. 960 is suspected by him, and so led Prof. Palmer to suggest *θεῖον*—the right reading. These details are only meant to point out a few corrections in a really solid and complete edition. But every editor, even Mr. Blaydes, ought to have some regard for the time of his readers, who are sure to receive all his suggestions with respect. We conclude with an expression of surprise that, while explaining most of the scholia, he has not thought fit to give us a word on the valuable and difficult metrical notes to be found among them.

J. P. MAHAFY.

SCIENCE NOTES.

DR. E. B. TYLOR begins his duties this term at Oxford as Reader in Anthropology with a course of six lectures on "The Development of Civilisation and the Arts of Life."

THE subject of Mr. Norman Lockyer's lecture at the London Institution on Thursday next has been changed to "The Eruption of Kratakos and its Results."

THE Cambridge Press will publish shortly a *Treatise on the General Principles of Chemistry*, by Mr. M. M. Paterson Muir, which will treat the chief theories of modern chemistry from the historical point of view, and trace the connexion between the older theories and those now prevailing in the science.

DR. EDWARD B. AVELING has in the press a pamphlet entitled *The Darwinian Theory*: its Meaning, its Difficulties, its Evidence, and its History. It is an attempt to put in a short and popular form the knowledge only completely obtainable by a study of Darwin's writings and Darwinian literature.

THE February number of the *Journal of the Anthropological Institute* contains an elaborate paper on the tribes around the Gulf of Carpentaria, by Mr. E. Palmer, a resident in Northern Queensland. The Institute has for some time past spent much of its energy in publishing materials for a knowledge of Australian ethnology—a work which a few years hence will be impossible. These Australian papers are obtained, we believe, chiefly through the medium of Dr. E. B. Tylor. In his presidential address last week, Prof. Flower announced that the Institute is about to remove to 3 Hanover Square, the new house of the Zoological Society. The study of man is really a branch of the science of zoology; and it is hoped that this new departure will lead to increased vigour in the operations of so useful a body as the Anthropological Institute.

PHILOLOGY NOTES.

MESSRS. TRÜBNER, jointly with the Clarendon Press, will shortly publish an as yet almost

unknown Syriac version of *Kallatā and Dimnah*, otherwise called "The Fables of Bidpai," edited by Prof. W. Wright, of Cambridge. One of the many forms of the Indian *Panchatantra* and *Histopadesa* was translated at an early period into Pahlawī. This in its turn gave rise, in the sixth century of the Christian era, to a Syriac translation, entitled *Kallatā w-Dimnah* (edited from a copy of a unique MS. in the East by Profs. Benfey and Bickell in 1876); and in the eighth century to the Arabic translation of *Abdul'lāh ibn al-Mukaffi*, which is the source of the Persian, Hebrew, and various European versions. The Arabic text of *Kallatā w-Dimnah* was published by de Sacy in 1816, but, unfortunately, from MSS. of an inferior class; and an edition based upon better authorities is greatly desired by Orientalists at the present day. The Arabic MSS., however, differ exceedingly from one another; and it is therefore fortunate that this later Syriac version should have been brought to light, as it contains a very large number of the supplementary passages collected by Guidi in his *Studi sul Testo arabo del Libro di Calila e Dimna*. This Syriac translation, entitled *The Book of Kallatā and Dimnah*, appears to have been made from the Arabic of *Ibn al-Mukaffi* by a Christian priest about the eleventh century of our era. It is extant, so far as we know, in only one MS.—in the library of Trinity College, Dublin—part of which seems to belong to the thirteenth, the remainder to the fifteenth century. The text is very corrupt, but the editor has had the assistance of Prof. Nöldeke, of Strassburg, and of Mr. I. Keith-Falconer, of Trinity College, Cambridge, who have supplied him with many conjectural emendations, which are given in the "Additions and Corrections." The Preface contains a full account of the version and the unique MS.; and it is followed by a brief Glossary, explaining most of the rare and difficult words which occur in the book.

THE *Transactions* of the Society of Biblical Archaeology shortly to be issued to the members will contain:—"Les anathèmes d'une mère payenne contre son fils devenu chrétien," par Eugène Revillout; "Deux pièces relatives à une mariage du temps de Darius," translated and commented on by the same author, and illustrated with facsimiles; "The Poor Laws of the Ancient Hebrews," by Dr. S. Lewis; the continuation by the Rev. W. Houghton of his papers on the natural history of ancient Assyria, entitled "The Birds of the Assyrian Monuments and Records," illustrated with a number of plates of birds from the sculptures; the president, Dr. Birch, has contributed a paper on "A Tablet in the British Museum relating to Two Architects;" the recent discoveries on the site Abu-Habba are recorded in papers by Mr. H. Rassam and Mr. Theo. G. Pinches; "Egyptian Mythology, particularly with reference to Mist and Cloud," by Mr. P. Le Page Renouf; and by M. Bertin there is an article upon "Akkadian Precepts for the Conduct of Man in his Private Life, as illustrated by Tablets preserved in the British Museum." These will be fully illustrated with facsimiles and drawings.

MEETINGS OF SOCIETIES.

ROYAL HISTORICAL SOCIETY.—(Thursday, Jan. 17.)

Dr. J. FOSTER PALMER read a paper on "The Saxon Invasion: its Influence on our Race and History," showing that the mingled races found in this country by the Saxons were greatly advanced in civilisation, and possessed both courage and activity; that Vortigern and Arthur were probably real characters, but that one has been credited with all the vices, the other with all the virtues, of the race to which they both belonged—also showing, by the analogy of other nations, by

our stature, and by the shape of our skulls, that the earlier races have not been exterminated, but still form a large proportion of the population; that the influences of the two races (Briton and Saxon) may also be traced in our mental and moral qualities; that we derive from the one (Saxon) our business capacity and scientific talent, our utilitarianism, the more practical aspects of our religion, and our drunkenness; from the other (Briton) the more emotional aspects of our religion, our poetical inspiration, our mendacity and licentiousness.—The Rev. Dr. Robinson Thornton read a paper on "The Language and Literature of the English before the Conquest, and the Effect on them of the Norman Invasion," in which he said that many of those who have not studied the early history of their own land will be sceptical about the literature of our forefathers. They imagine that before October 14 or 22, 1066, the inhabitants of this land were a set of barbarians. But it is not fair to bring the charge of savagery against the British of Caesar's time, much less against the English of nine centuries ago. They had a language which we incorrectly term Anglo-Saxon; its Court form, the language of Wesssex, was the product of the Saxon tongue modified by the Anglian of the North and the Frisian of the East. But these three dialects differed, and the difference is still traceable in our provincial English. We have a large collection of prose and poetical works in this ancient form of English, or *Anglise*, as it should be called. The principal are the Saxon Chronicle, the translations made or edited by King Alfred, and the homilies and writings of Abbot Alfric, in prose; in verse, the Beowulf, a version of an old Swedish saga; the poems named after Caedmon, probably renderings of different heads of older Scripture paraphrases, like the Old-Saxon Heliand; and the poems of Cynewulf in the Codex Oxoniensis, with some others. The Roman invasion brought in French modes of thought and versification like that of the Troubadours, rhyming and metrical, rather than alliterative and accentual like the Norse and Anglo-Saxon poems. And the vocabulary was enriched and altered by the introduction of Latin words, but the language still continued to be Low German. A period of transition and of some confusion led, through Nicholas of Guildford, Robert of Gloucester, Wm. Langley, and others, to the culmination of a true Middle English in the grand prose of Wyclif and the yet grander verse of Chaucer, the father of modern English literature.—A discussion followed, in which Messrs. Park Harrison and Hurst and Drs. Alexander and Zerffi took part.

ANTHROPOLOGICAL INSTITUTE.—(Tuesday, Jan. 22.)

PROF. FLOWER, President, in the Chair.—This being the anniversary meeting, the officers and council were elected. Prof. Flower remains president, Mr. F. W. Rudler director, and Mr. F. G. H. Price treasurer; Col. H. H. Godwin-Austen becomes a new vice-president; Mr. C. I. Elton, Dr. J. G. Garston, and Dr. A. Thompson new members of the council.—The President delivered an address on the "Aims and Prospects of the Study of Anthropology," in the course of which he said that in the various branches of the science the most practically important was that of ethnography, or the discrimination of race characteristics. Its importance to those who had to rule—and there were few of us now who were not called upon to bear a share of the responsibility of government—could scarcely be over-estimated in an empire like ours, the population of which was composed of examples of almost every diversity under which the human body and mind could manifest themselves. The physical characteristics of race were probably always associated with equally diverse characteristics of temper and intellect. As it behoved a wise physician not only to study the particular kind of disease from which a patient was suffering, but also to take into careful account the idiosyncrasy and inherited tendencies of the individual, so it was absolutely necessary for the statesmen who would govern successfully not to apply universal rules, but to consider the special moral, intellectual, and social capabilities, wants, and aspirations of each particular race with which he had to deal. A form of government under which one race would live happily would to another be the cause

of unendurable misery. No greater mistake could be made, for example, than to apply to the case of the Egyptian fellah the remedies which might be desirable to remove the difficulties and disadvantages under which the Birmingham artisan might labour in his struggle through life. When we had to deal with people so widely removed from ourselves as African Negroes, American Indians, Australian and Pacific Islanders, it seemed almost impossible to find any common ground of union. The mere contact of some races generally ended in the extermination of one of them. But if such disastrous consequences could not be altogether averted, much might be done to mitigate the evil. Ethnology, therefore, should be carefully studied by those who had any share in the government of races alien to themselves. A knowledge of the special characteristics of those races had a more practical object than the mere gratification of scientific curiosity, for upon that knowledge the happiness and prosperity of millions of our fellow-creatures might depend. With regard to the prospects of anthropology, Prof. Flower mentioned with gratification the increased interest shown in the science at Oxford and Cambridge, and by those who had charge of the osteological collections at the British Museum and elsewhere. The address closed with a reference to Mr. W. Spottiswoode, Lord Talbot de Malahide, and Prof. Sven Nilsson, of the Academy of Lund, who had been removed by death from the list of members.

ROYAL SOCIETY OF LITERATURE.—(Wednesday, Jan. 23.)

J. HAYNES, Esq., in the Chair.—Mr. C. J. Stone read a paper on "The Aryan Birth-place," in which he contended that the evidences of the existence of the Aryan or Indo-European race, not only in Hindustan and Europe, but in Ancient and Modern America, demanded, in his judgment, a larger and more central birth-place than the comparatively scanty valleys of the Oxus, to which science has generally assigned it. He argued that the Vedas, commonly admitted to be the oldest literature of this race, contain no satisfactory evidence of the origin of the Hindus beyond the Hindu Kush. Their images, &c., appeared to him to belong to a Southern region, as the hymns to Indra do to a rainy season. He thought, also, that the adoration of Agni, the holy fire ignited by attrition of two pieces of wood, had a tropical origin.

SOCIETY OF ANTIQUARIES.—(Thursday, Jan. 24.)

A. W. FRANKS, Esq., in the Chair.—Mr. Walker exhibited a plan of some recent excavations at Buckfast Abbey, which have laid bare the foundations of the church and of some of the domestic buildings. The site is at present occupied by a convent of French Benedictines. Mr. Walker also exhibited a few tiles and a silver spoon which had been discovered during the progress of the work.—Major Cooper Cooper exhibited a bronze spear, a knife, and the boss of a shield from an Anglo-Saxon grave on Sheepwalk Hill, between Toddington and Hartington, Derbyshire, which was discovered while ferreting for rabbits. Another grave was found in the immediate neighbourhood, containing two bronze *abulæ* and a finger ring.

FINE ART.

ALBERT MOORE'S PICTURE, "COMPANIONS." A Photo-engraving. In progress. Same size as original—16*½* by 8*½*.

"An exquisite picture."—*Times*.

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Particulars on application to the Publishers, Messrs. DOWDESWELL & DOWDESWELL, 133, New Bond-street.

H. W. B. DAVIS, R.A.—The "ART JOURNAL" for FEBRUARY contains an Engraving by CHARLES COUSEN of Mr. DAVIS's Picture, "RETURNING TO THE FOLD," from the Chantrey Collection.

THE FRENCHMAN'S DAUGHTER." Painted by L. E. ADAN.—The "ART JOURNAL" for FEBRUARY contains an Etching of the Salon Picture by CHARLES COURTY.

"THE DEFENCE OF PARIS."—This Statue by BARRIUS, recently erected near Paris, has been engraved on Steel by E. STODART, and forms the third separately printed Plate in the "ART JOURNAL" (2s. 6d.) for FEBRUARY.

TOURNAY PORCELAIN.

Recherches sur les anciennes Porcelaines de Tournay.
Par Eugène Soil. (Tournay.)

BELGIUM can boast of only two manufactures of porcelain—Tournay and Brussels. That of Tournay was founded in 1750 by Francis Joseph Peterinck, a native of Lille. The manufacture was never very successful from a financial point of view, but for many years it maintained a high reputation. During the first six years of its existence the average annual income from sales was 25,000 florins, and the expenditure on materials and workmen's wages alone 20,000 florins. After 1756 the manufacture was carried on by a company under the management of Peterinck. The annual produce of sales rose quickly, and in 1763 amounted to 80,000 florins, and in 1774 to 175,000 florins. Among the workmen employed at this time were a number of Englishmen, for whose religious instruction the magistrates of the town caused an English Franciscan to come regularly to Tournay.

Tournay porcelain is exclusively of soft paste. From 1750 to 1756 the ornamentation was Saxon in style; in the second period (1756-62) a variety of styles were followed—Saxon, Strassburg, and Anglo-Chinese. The finest and most artistic works were produced between 1763 and 1780. During the first portion of this period, Henry Joseph Duvivier, a native of Tournay, who had long worked as a china-painter in England, was at the head of the decorators; he died July 8, 1771. After 1780 no further progress was made; the establishment lived on its reputation, and then began to decline. By 1815 Tournay porcelain had ceased to be an art manufacture.

The present volume—the work, evidently, of an enthusiastic amateur who has spared neither pains nor money in collecting specimens and searching for information, both as to the manufacturers who produced and the artists who modelled and decorated their wares—will be most welcome to collectors. The history of the manufactory occupies seventy-three pages; the biographical notices of painters and modellers, fifty; sixty more are devoted to a notice of the wares produced, their decoration, and the marks employed; finally comes a descriptive catalogue of 449 specimens, about eighty of which are figured. There are six specimens of Tournay porcelain in the South Kensington Museum, all, of course, wrongly described. We have long ceased, when seeking for correct information as to the local origin or date of the objects there exhibited, to look to the slips by which the Art Department professes to impart instruction to the people; but one would suppose that members of the Civil Service had sufficient knowledge of history and geography not to describe one specimen as “Cabaret, Tournay porcelain . . . French, late eighteenth century”; another as “Jug, Tournay porcelain . . . Flemish.” Three groups are wrongly ascribed to Dresden; a chocolate cup, certainly painted by Joseph Mayer, is exhibited as Sévres, as also another cup and saucer; these last have probably been tampered with. Even the mark is wrongly described: the cross-swords are accompanied, not by four stars, but by four small crosses.

W. H. JAMES WEALE.

MR. LONG'S “ANNO DOMINI.”

THIS picture, now on view at 168 New Bond Street together with Ciseri's picture of “Christ borne to the Tomb,” is, in many respects, a remarkable achievement. In size it is commanding, in plan impressive, and both in the conception of the subject and the execution it shows no little ingenuity and skill of a dramatic kind. Like the “Egyptian Feast”

and the “Babylonian Marriage Market,” the subject is bold and new, and it is even more sure of popularity. As an elaborate piece of historical *genre* it is attractive, as a scenic spectacle it is imposing; and these charms are, of course, intended to be completely subsidiary to the vision of the Holy Family passing, poor and unheeded, through the midst of an idolatrous crowd. There is scarcely any note of contrast missing: false gods, true God; poverty, riches; weariness, strength; humility, pride, &c., &c.—it would be difficult to choose a subject so sure in its appeal to so many kinds of human sentiment. A very considerable amount of skill has also been shown in the devising of incident. Relieved against a background of Pagan pomp, the Holy Family are surrounded by the vendors of vain images. A girl offers a little idol to the Mother of the true God, and on the left is forcibly shown the impotence of false ones. A mother with her dying or dead child lying on her knees, herself pale and swooning with grief, can find no help from Isis or Horus, Past or Phtha. The ground is strewn with little discredited images; yet another is being held in vain before the closed eyes of the poor child. This group is the most powerful part of the picture, which is not dominated by the principal and central one. Faintly conventional and faintly naturalistic, the latter has neither the life nor the imagination necessary to hold its own in the brilliant scene.

ART SALE.

MESSRS. SOTHEBY sold an interesting and varied collection of prints one day this week. It included a few fine mezzotints after Sir Joshua Reynolds, though perhaps none of those that are the most highly esteemed. The “Schindlerin” fetched £8, and the “Miss Bowles” £11. The impressions of David Lucas's mezzotints after Constable were poor, and were knocked down for trifling prices. The copperplates have endured many vicissitudes, and it is only in their early condition that these prints are desirable acquisitions. There were a good many impressions from the plates after Turner by various distinguished engravers in line and mezzotint. It is true that the examples of the *Liber Studiorum* were of little worth; but of the miscellaneous subjects some were distinctly good—for instance, the “Bass Rock,” engraved by Miller, £7 7s.—and there were several fine impressions from plates in that engraved work which stands next to *Liber Studiorum* in importance, the *Southern Coast*. *Southern Coast* stands quite at the head of the different series of line-engravings after the great master. Its work, as has been already allowed in criticism, is more manly than that of the once more sought for *England and Wales*. The prices at this week's sale of Turner's prints were good, but it is probable that they may yet increase. The “Whitstable” was knocked down for £3 7s. 6d.; an unfinished and, as it struck us, not very desirable “Portsmouth” for £3; a fine “Lyme Regis” was distinctly cheap at £3 3s. A stained impression of the “Mew Stone” reached £5 5s., and an impression of the by no means desirable subject, “East and West Looe,” £5. These prices have hardly previously been surpassed. At £5 5s. “Clovelly” may be said to have been bought economically, so admirable is the theme, and so refined its treatment by William Miller, the great engraver of skies. It is evident that *Southern Coast* is now in act to receive from the collector a measure of attention which the biographers of Turner, even though critics of his art, have hardly yet given it. Lately it has been considerably praised; but there is need for a substantive essay on its qualities and characteristics.

LETTER FROM EGYPT.

Luxor: Jan. 7, 1884.

THE ten days I spent at Abydos passed all too quickly. The house which the kindness of M. Maspero allowed me to occupy stands in a most charming position, surrounded by lofty palm-trees, under which the bees hum pleasantly all the day long. Beyond the palm-grove, the green plain of ancient This stretches away to the Nile; while on the other side are the desert, the mountains, and the ruins of the old city of Osiris, among which rises the temple of Seti, the most beautiful monument left to us by the art of the Pharaohs. My rooms opened out on an enclosed court, where the village sheikh, the “reis” of the excavations, and his subordinates used to sit from early morning till late at night, and give me frequent opportunities of learning what a fund of simple kind-heartedness exists in the modern Egyptian fellah.

It is pleasant to see how clean the temple of Seti is kept, and what a pride is taken by the guardians of the antiquities in preserving from injury all the monuments placed under their charge. The case was very different when I first visited Abydos four years ago, and is an encouraging proof that an Egyptian villager can be taught to take a real interest in the preservation of the remains of antiquity to be found in his neighbourhood. M. Maspero has reason to be congratulated upon the way in which this lesson has been learned at Abydos.

The *graffiti* which cover certain portions of the walls of the two chief temples there are far more numerous than I had anticipated, and the task of copying them fully took up most of my time. Among them I copied no less than thirty-three Karian inscriptions (two only of which were previously known), forty-four Kyproi, and more than sixty Phoenician, besides one or two in characters which are unknown to me. The Greek inscriptions are for the most part of the Ptolemaic epoch, but there are a few of a later date, and some fewer still which are older. Two or three of the latter are of the same age as the famous inscriptions of Abu-Simbel. More than one dialect is represented by them; but, unfortunately, there are hardly any which contain chronological references. One of the Ptolemaic epoch, however, is dated “the 28th day of the month Payni in the year of the siege of Abydos.” Another states that “two of the Gauls—Thoas Kallistratos and Akannón Apollónios came and caught a jackal here;” and, as the name of “Dionysios the destroyer of the Syrians” is scribbled close by, it is possible that the record may belong to the period when Ptolemy Philopator enrolled four thousand Gauls under the command of Dionysios the Thracian in the army he led against Antiochus. At all events, at the time it was written, part, if not the whole, of the temple of Seti must have been ruined and deserted. One of the chambers, however, added to it by Menephtah I. was still used as the seat of an oracle, or *xorophíou*, as it is called, since it contains a solitary Greek inscription, in four elegiac verses, which begins by saying that the writer “slept here and saw true dreams.” Perhaps the most curious of these Greek *graffiti* is one which asserts that “I, Nikanór, am come with Heraclia—drunk.”

While at Abydos I explored the mountain cliffs to the westward in the hope of finding early tombs in them. In this, however, I was disappointed, as I came across only a few tombs of the Roman period, a curious double aqueduct or channel cut through the rock, and some old quarries, at the head of one of which is a large block of stone which seems to have once been sculptured. But time and weather now make it impossible to determine what the sculpture might have been.

Before joining the postal boat for Luxor I

paid a visit to the newly discovered temple and tomb at Uladaihweh, a village called Lahaiwah in *Murray*, which lies at the foot of the cliffs on the eastern bank of the Nile opposite Girgheh. The governor of Baliana was good enough to lend me his *dahabiah*, and Ahmed Effendi, the sheikh of Abydos, insisted on accompanying me and acting as guide. The village stands on a mound formed partly of the débris of a more ancient one, partly of the ruins of a temple. The débris consists for the most part of pottery which is not older than the Graeco-Roman age, but discoveries made by the villagers during the last few months show that the temple dates back to a much earlier epoch. The most interesting relic belonging to it which they have unearthed is a beautifully finished granite statue of the goddess Sekhet, of great size, which is quite perfect, and bears upon it the cartouche of Amenophis III. Not far off are fragments of walls, ceiling-stones, and columns, with the name and titles of Ramses II. At a short distance eastward of the temple, and in a line with it, is a tomb cut in the cliff and divided into two chambers, the first of which has a double row of columns. Both chambers are profusely adorned with sculptures and hieroglyphs, and traces of colouring are still visible on the roof and elsewhere. On both the right and the left hand of the first chamber seated images of the persons for whom the tomb was made are carved out of the walls; and the same group, this time seated in the midst of the Egyptian Trinity, are sculptured at the end of the second chamber, facing the entrance. On the right hand side of the second chamber is a very interesting piece of sculpture, representing two heraldic lions seated back to back and supporting the setting sun between them. The form and position of the lions are the same that meet us in the art of Babylonia and Asia Minor, and they bear a striking likeness to the well-known lions of Mykénae. The sculpture, therefore, may be regarded as a sure indication of the Asiatic influence exercised upon Egypt through the wars of the XVIIIth Dynasty. The hieroglyphs inform us that the tomb belongs to the reign of Menephtah I.; and, as "the gods of Tm," or This, are mentioned in them, it seems pretty clear that the family buried in the tomb came from the ancient city of Menes. If we look from the entrance of the tomb over the plain of Abydos, we can see only one mound of sufficient size, or sufficiently near to Uladaihweh, to represent the site of This, and this mound is that on which Girgheh now stands. Only two centuries ago it was still a quarter of a mile from the river; and the cliffs of Uladaihweh would have been the natural burial-place of all those who could not afford to be interred beside the sacred tomb of Osiris at Abydos, ten miles distant, or who, for some other reason, did not care to have their bodies transported so far. This other reason would have existed in the case of the Graeco-Roman inhabitants of This; and it is therefore remarkable that the tomb I have been describing is the only one among the many hewn out of the cliff in which it is found that does not belong to the Graeco-Roman age. That the site of Girgheh was inhabited in the Roman period is proved by the columns and Corinthian capitals discovered there which now decorate the mosques of the modern town. The débris at the foot of the cliff below the rock-hewn sepulchres on the opposite side of the Nile is honeycombed with the shallow tombs of the poorer population, though the mummies found in them have yielded an abundance of small objects; and it is therefore evident that what I have called the natural cemetery of the city of which Girgheh is the successor was used only by the poorer classes and Graeco-Roman strangers. The other inhabitants must have been buried at Abydos.

Since, however, as we now learn, this cemetery belonged to This, it is difficult not to conclude that Mariette's conjecture is right, and that Girgheh occupies the site of that long-lost and long-sought-for city which was the birth-place of the founder of the united monarchy of Egypt. Abydos stood to it in the same relation that Olympia did to Pisa; the sanctuary in time supplanted the city upon which it was originally dependent, so that the very name of This came to be forgotten. A. H. SAYCE.

CORRESPONDENCE.

THE THREATENED SPOILIATION OF ENNERDALE.

The Knoll, Ambleside: Jan. 26, 1884.

You do well to call the attention of readers of the ACADEMY to the contemplated destruction of one of the choicest bits of landscape beauty in Yorkshire and in England. Were Aysgarth Force to be spoilt in the way threatened by the Skipton and North-eastern Junction Railway Bill it would indeed be a national loss, as would also be the proposed enclosure of Malvern Hills and Ilkley Moor.

But a far more serious attack on English scenery will have to be resisted in the next session of Parliament. The Bill for running a mineral railway up Ennerdale and by the side of Ennerdale Water, for the purpose of developing mines in that valley, which was defeated in Parliament only last summer, is now resuscitated. The damage that such a scheme, if realised, would inflict on one of the wildest and grandest of the Cumberland dales—that which lies at the foot of a noble group of mountains of which the celebrated Pillar and Great Gable are the most prominent—may be more easily imagined than described. Surely the time has arrived when all those who care to preserve what is still left of the beauty of England should unite in a determined effort to suppress such vandalism. The Lake District Defence Society intends to oppose the Ennerdale Railway Bill in Parliament; and subscriptions in aid of the objects of the society will be thankfully received by the treasurer, Gordon Somerville, Esq., Hazelthwaite, Windermere; by Albert Fleming, Esq., Broxbourne, Herts; and by the Rev. D. Rawnsley, Crosthwaite Vicarage, Keswick.

WM. HENRY HILLS.

THE ROMAN STATION AT BORROWBRIDGE.

Liverpool: Jan. 29, 1884.

In the ACADEMY of January 26 I notice a report of a paper read by my friend Mr. R. S. Ferguson to the Society of Antiquaries on the 17th inst., on the excavations at the above-named station, in which it is said "there was apparently nothing more than a camp there, not a station, so that the suggestion put forward that the discovery settles the position of Alone, in the tenth *iter* of the Antonine Itinerary, is premature."

That the excavations have neither confirmed nor disproved the idea of many antiquaries, including myself, that the station was Alone is perfectly correct. The matter remains *in statu quo*. But the theory that only a camp, and not a station, existed there is evidently unsound. Burn and Nicholson, in their *History of Westmoreland*, speak of "the thickness and strong cement of the walls yet remaining." Britton, in the *Beauties of England and Wales*, speaks of the station having a wall "of stone and mortar at least nine feet thick." The late Mr. Just, in the eighth volume of the *Journal of the British Archaeological Association*, gives a detailed account of the walls, which at that time had their facing stones removed, but which he remembered having their ashlar work visible in places (about 1827-30). The basement stone of

one of the gateways, into which the bolt of the hinge of the gate had been inserted, was then to be seen, and a representation of it is given in Mr. Just's MSS.

The destruction of the station has been very rapid. Fifty years of "quarrying it for stone," have removed nearly every trace of its walls; but the above-named evidence, with the discovery of a hypocaust within the area in 1826, is sufficient to refute the idea that it was a mere temporary camp, and justly claims for it the position of a walled station. That it was Alone, I rely upon etymology and distances to show.

W. THOMPSON WATKIN.

THE TEUTONIC KINSHIP OF THRAKIANS AND TROJANS.

London: Jan. 28, 1884.

Again I am given unmerited credit by Mr. Arthur J. Evans, who speaks of what he calls *my theories* regarding the Teutonic kinship of the Thrakians. They are, however, the views of a considerable number of learned men of the first rank since the sixteenth century, including one of this country, who, about a hundred years ago, did excellent work, which, I have occasionally found to my astonishment, seems to be utterly unknown to some English scholars.

Mr. Evans is equally at fault when he says that I have quietly ignored the most recent researches. In the very few pages which, according to the plan of Dr. Schliemann's book, I was at liberty to contribute, I could merely indicate some main points connecting the undoubtedly Thrakian Trojans with the Geto-Germanic Thrakians in general. I may say that I know tolerably well what has been brought forward in support of the various theories—even the writings of those Panslavists at St. Petersburg, Moscow, Prague, and Ragusa who found a claim of Russia to the possession of Constantinople on the alleged close consanguinity of the Thrakians with the Slavs.

To discuss these questions with anyone who, in the face of the mass of the testimony furnished by the ancients, can deny the influence of the Thrakians, both of Europe and Asia, on Greek music, poetry, philosophy, and even industry is perhaps an unprofitable task. A simple glance at Grote's *History* might suffice to settle that point. "Thrakian philosophy" was, after all, a well-known expression of old; and the Thrakian descent of not a few thinkers is quite authenticated. The Bithynian branch of the Thrakians was noted for its many learned men. In that vast nation there were degrees of culture. But who that is entitled to speak on these matters does not know that some of the Thrakian tribes were already in early antiquity distinguished as metal-workers and in textile industry, while others had armour almost resembling that of mediaeval knights? Mr. Evans alludes, however, to "spiking human victims." May I remind him of the impaling of a Persian governor by the Greeks, and of similar cruel acts by a highly civilised people?

I regret that the columns of the ACADEMY are necessarily closed to the fuller treatment of the subject. I will therefore only say that the names of Aspurg(ion) and Teutoburg(ion) in the countries of the Black Sea and the Lower Danube cannot be explained otherwise than by prehistoric Teutonic settlements. This does not exclude previous settlements of races unknown to us; for, considering that the world must be some millions of years old, there may have been many wanderings hither and thither. Not every place-name on Thrakian soil need therefore be interpreted from a Germanic root. Mr. Evans gives the endings of a few place-names with the Greek terminations. This is misleading to some extent. He also appears not to know that even those who go by the Lithuanian and Slav theory compare an ending like *para*

with the German *furt* (Bessapara = Besser-Furt). It has struck even these latter writers that the Thracians called their short broad-sword *skalm* (σκάλμη), and that the Northmen called theirs exactly by the same word (*skalm*) ; that for words like "bread," "bonnet," &c., nay, for the very *Korybantes*, the most obvious comparisons offer themselves from Old Gothic, Norse, or German. I, on my part, can show that, for words like "king," "war," *βασιλεύς*, and so forth, the most striking parallels from Gothic, Icelandic, Anglo-Saxon, Old High German, and Modern English or German dialects have hitherto been unaccountably neglected, while far-fetched Slav and Lithuanian comparisons have been attempted.

But, my space being so restricted, I conclude by saying that, if Mr. Evans thinks the identity of *Getes* and *Goths* repose on nothing better than "the usual tendency of historians in those ages [at the time of Jornandes and his predecessors] to fit on classical names to barbarian tribes whose very existence had been unknown to the ancients," he again forgets a notable fact. Did not Tacitus mention *Gothons* among the German tribes? and did not *Pytheas*, 400 years before him, speak of *Teutons* and *Guttons* in Germany?

KARL BLIND.

NOTES ON ART AND ARCHAEOLOGY.

MR. COLIN HUNTER has been elected an Associate of the Royal Academy.

THE Rev. W. J. Loftie's long promised *Essay of Scarabs*, of which only 125 copies are printed, may be expected this week. The book consists, we understand, of two parts—(1) the *Essay of Scarabs*, and (2) an illustrated Catalogue of Mr. Loftie's own unrivalled historical collection of these interesting amulets.

WE understand that Mr. Vokins is going to have an exhibition of early water-colours in March. Miss Tatlock, the grand-daughter and heiress of Peter de Wint, lends her large collection of that artist's works.

REGARDING Shakspere's bust in Stratford church, Mr. Alfred Dawson—who has been working on a photogravured plate by his process for the New Shakspere Society—writes to Mr. Furnivall :

"The mouth is in reality more finely modelled than any other part of the face; but the colouring of the lips red has, when taken with the very low light of the chancel, prevented all chance of doing anything like justice to it by the process of photography. This is quite sufficiently attested by the many smaller photographs of the monument about the town of Stratford. I hope the result I have got, and shall get, will do something to convey a more just idea of the true modelling of the face, but I may have to make another call at Stratford to make all sure. I think the true modelling will be best got by a three-quarter face in future, which will properly represent the arch of the upper lip. The character is, a finely arched upper lip, and a remarkably soft lower lip; the mouth somewhat resembling, but in a softer manner, the mouth of Esculapius in the large antique head in the British Museum."

Mr. Dawson has been asked to engrave for the New Shakspere Society a second plate, with the three-quarter face view which he recommends.

WE are informed that the sale of the Dent Collection (looked forward to as the great print sale of the year) will come on before Easter—probably, indeed, about the end of March. The wealth of this famous cabinet of ancient prints does not require dwelling on now.

THE valuable collection of prints, pictures, &c., belonging to the late George Love, of Bunhill Row, will be sold by Messrs. Sotheby in two portions—the first this current month, the second in March.

MUSIC.
SATURDAY AND MONDAY POPULAR CONCERTS.

ON Saturday afternoon, January 26, Mr. Charles Hallé was again the pianist, and for his solo he chose Beethoven's Sonata in A (op. 2, No. 2). He was much applauded, and came back and played a favourite Schubert Impromptu. *Encores* are now, unfortunately, the rule at these Concerts; a pianist of Mr. Hallé's name and reputation might, we think, try to help to abolish this inartistic and inconvenient system. On Saturday the concert was longer than usual. The novelty was placed at the end of the programme; and, of the many who left before the last movement of the final piece, it may fairly be presumed that some were compelled to do so owing to the lateness of the hour. The Pianoforte Quartett in E minor by Z. Fibich, introduced by Mr. Hallé last season at his fourth concert at the Grosvenor Gallery, was played for the second time at the Popular Concerts. It is a clever and interesting work, and it is to be hoped that Mr. Hallé will let us hear more of a composer who certainly shows signs of originality. The Quartett only contains three movements, the middle one being an air with variations. The opening *allegro* is the best portion of the work. The first and last movements are both written in triple time. Mr. Hallé was ably supported by Mdme. Néruda and Messrs. Hollaender and Piatti. The programme included Max Bruch's Hebrew melody, "Kol Nidrei," for violoncello, admirably rendered by Sig. Piatti; Sig. Romili's accompaniment, however, did not please us. Mr. E. Lloyd was the vocalist.

Mdlle. Marie Krebs appeared for the second time on Monday evening, January 28, and played with enormous success Bach's famous Prelude and Fugue à la Tarentelle; her *encore* was the seldom heard "Perpetuum Mobile" of Mendelssohn. The programme included Schubert's favourite Octett (op. 166), played by Mdme. Néruda and Messrs. Ries, Hollaender, Lazarus, Wendland, Wolton, Reynolds, and Piatti. This work is generally a "draw," but on Monday the audience was somewhat below the mark. Miss Santley was the vocalist.

From time to time we notice inaccuracies in the programme-book. It seems unreasonable to find the date of the death of Bach on one page as February 28, 1750, and on another as July 30 in the same year. Moreover, both dates are wrong: Bach died on July 28, 1750.

Mdme. Jeannotha will make her first appearance this season next Saturday afternoon.

J. S. SHEDLOCK.

MUSIC NOTE.

HERR H. FRANCKE has made arrangements for a series of twelve representations of German Opera at Covent Garden during the months of June and July next. Herr Hans Richter will be the conductor. Negotiations are pending with Mdme. Albani, Mdme. Pauline Lucca, and other singers. In addition to Operas by Weber, Wagner, and Beethoven, Stanford's "Savonarola" and Liszt's "Holy Elisabeth" are announced.

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The following are two specimen words:—

Agnostic (ăg-nō-stik), *sb.* and *a.* [f. Gr. ἀγνῶνις, *unknowing, unknown, unknowable* (f. & not + γνῶναι, *know*) + -ικός. Cf. *Gnostic*; in Gr. the termination -ικός never coexists with the privative ἀ.]

A. *sb.* One who holds that the existence of anything beyond and behind material phenomena is unknown and (so far as can be judged) unknowable, and especially that a First Cause and an unseen world are subjects of which we know nothing.

[Suggested by Prof. Huxley at a party held previous to the formation of the now defunct Metaphysical Society, at Mr. James Knowles' house on Clapham Common, one evening in 1869, in my hearing. He took it from St. Paul's mention of the altar to 'the Unknown God.' R. H. HUTTON in letter 13 Mar. 1881.

1870 *Spect.* 29 Jan. 135 In theory he [Prof. Huxley] is a great and even severe agnostic, who goes about exhorting all men to know how little they know. 1874 MIVART *Eas. Relig.* etc. 205 Our modern Sophists—the Agnostics,—those who deny we have any knowledge, save of phenomena. 1876 *Spect.* 11 June. Nicknames are given by opponents, but Agnostic was the name demanded by Professor Huxley for those who disbelieved in God, and believed with him in an 'unknown and unknowable' God; or in other words that the ultimate origin of all things must be some cause unknown and unknowable. 1880 Bp. FRASER in *Manch. Guard.*, 25 Nov. The Agnostic neither denied nor affirmed God. He simply put Him on one side.

B. *adj.* Of or pertaining to agnostics or their theory.

1873 *Q. Rev.* CXXXV. 192 The pseudo-scientific teachers of what has . . . been termed . . . the Agnostic Philosophy. 1876 Principal TULLOCH *Agnosticism* in *Weekly*

Scotsm. 18 Nov., The same agnostic principle which prevailed in our schools of philosophy had extended itself to religion and theology. Beyond what man can know by his senses or feel by his higher affections, nothing, as was alleged, could be truly known. 1880 BIRDWOOD *Ind. Arts* I. 4, The agnostic teaching of the Sankhya school is the common basis of all systems of Indian philosophy. 1882 FROUDE *Carlyle* II. 216, The agnostic doctrines, he (Carlyle) once said to me, were to appear like the finest flour, from which you might expect the most excellent bread; but when you came to feed on it, you found it was powdered glass, and you had been eating the deadliest poison.

Alternately (ăl-tō'-mēthi), *adv.* [f. *ALTER-* *NATE* *a.* + *-LY*².]

1. In alternate order; one after the other by turns, by alternation, time about.

1552 HULDO. *Alternatelye, or by turne. Subalternati-* *on.* 1646 SIR T. BROWNE *Pseud.* Ep. 96 Parallels or like relations alternately relieve each other. 1661 *Grand Debate* 68 Singing Psalms alternately. 1781 GIBBON *Decl. & F.* II. xliii. 617 The sea alternately advanced and retreated. 1849 MACAULAY *Hist. Eng.* I. 620 Lumley and Portman had alternately watched the Duke. 1880 GEIKIE *Phys. Geog.* iii. xviii. 154 The current runs alternately east and west.

2. By taking the alternate terms; by permutation.

1695 ALINGHAM *Geom. Epit.* 18 If *A* : *B* :: *C* : *D*, then alternately compar'd it will be as *A* : *C* :: *B* : *D*.

3. In alternate positions, on each side in turn.

Alternately-pinnate: see *ALTERNATE a.* 9.

1751 CHAMBERS *Cycl.* s.v. *Alternate*, There are also two external angles, alternately opposite to the internal one.

1821 S. GEAY *Nat. Arr.* I. 72 Alternately disposed.

Leaflets alternate, instead of being opposite and in pairs.

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